

The Cathedral Age



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NATIONAL CATHEDRAL ASSOCIATION

58

ANNUAL MEMBERSHIPS Active Contributing Associate Sustaining Honorary including THE CATHEDRAL AGE Single copies are fifty cents.



STAIRED & 3 CONDUCT STORM OF JOHN AND BY MARK (WITH HER WISH AND BALACKI IN LOWER CORELS)

Mamoral to Licutement Matthew Penkans Maury, U.S.N., "Packfinder of the Seas."

The geft of his granddoughter, Mrs. James Parmelee.

One of the their similaris beneath the great Rose in the North Transcept of Wadington Cathedral

Deviced by Lawrooce B. Saint. Huntined in Walley Personalisms.

The Cathedral Age

AUTUMN, 1939



The First Mural in Washington Cathedral

By Elisabeth Ellicott Poe

THE Divine purpose which animates human endeavor and the inspiring story of Christianity are the underlying themes of the iconographic or symbolic plan of Washington Cathedral. In the twentieth century as well as in the fifteenth, a Cathedral carrying out its full mission should be "a Bible of the People." Art joins hands with religion to carve the wondrous story in stone, pattern it in colorful stained glass, paint it on walls in vivid murals and in a thousand other ways, to portray salient features of God's truth in the very Cathedral fabric.

A significant step forward in this direction has been made in the recent completion of the first mural in Washington Cathedral, that of "The Entombment of Christ," on the Sanctuary wall in the Chapel of Saint Joseph of Arimathea. In all the years to come, this mural painting will have the distinction of being the first example of that art form to be placed in the Cathedral.

The painting was made possible by the generous legacies of Canon Walden Myer and his sister, Gertrude Walden Myer, which were allocated by the Chapter to the Chapel of St. Joseph of Arimathea as a memorial to those faithful friends of the Cathedral for many years.

In the iconographic scheme worked out by the late Very Reverend G. C. F. Bratenahl, D.D., the first Dean of Washington, and his associates, other murals are planned, notably in the Chapel of the Resurrection, a memorial to the Right Reverend Alfred G. Harding, D.D., second Bishop of Washington. Fortunately this is quite in keeping with the artistic trend of the times which is in the direction of the mural as an outstanding means of portraying scenes of history and great truths.

To digress for a moment, the mural might well be called one of the world's most ancient forms of art. The cave dwellers decorating crude walls with a pictorial history of their lives, and the early Egyptians recording their times on the walls of their tombs, were doubtless the first mural artists. Religion, and especially Christianity, early adopted the mural as a lasting means of teaching religious truths. Many famous examples of this art are to be seen

THE CHAPEL OF ST. JOSEPH OF ARIMATHEA

the Crossing of Wash-ington Cathedral af-fords a massive set-ting for J. H. de Rotecture and mural art, the message of "The First Good Friday." * * * This photograph and the one on the cover of this issue painting entitled huge segments of the solid masonry piers masonry piers of THE CATHEDRAL In the Crypt beneath sen's sacred mural Christ." Enclosed by will some day support the Central Tower, the Chapel symbolizes, in archi-AGE are the work of T. Horydezak of Washington. that



in the Cathedrals and churches of the Old World.

It is of particular and touching interest at this time,* when the world looks with sympathy and admiration on the brave people of Poland, that the new mural in the Chapel of St. Joseph of Arimathea is the work of an eminent Polish artist, Jan Henryk de Rosen, an officer in Poland's Lancers Regiment during the World War from 1914-1918. His achievement in painting this magnificent mural is another poignant reminder of what the world owes to Poland and its people in art, literature, and science as well as in high example of moral bravery and patriotic fervour.

In the Polish Embassy in Washington is a beautiful mural by Mr. de Rosen in which he has depicted outstanding scenes in his country's long history. Two more of his murals, based on the same theme, are in the Polish Pavilion at the New York World's Fair.

Something of the artist's life story will serve as a fitting background for the description of his Cathedral mural. He was born in Warsaw, where his two sisters now live, for whom he feels tremendous anxiety. He is unaware at this writing of their exact plight and can only pray that they may have escaped from the terrors of that besieged city.

He is the son of Jan de Rosen who was the court painter for the last of the Russian Czars. After studying with his father, he went to Paris and continued his art studies under Luc-Olivier Merson, the noted muralist. Then he studied at the University of Paris and also in Lausanne, Switzerland.

Art was in his blood for he inherited a love of painting from both sides of his family, his great-great-great aunt having been Angelica Kauffman, a friend of Goethe and the first woman Academician. But young de Rosen also wanted to be a poet. Finally the love of painting won, and he took up art seriously. The type of art which interested him most was religious painting

As Jan de Rosen reads the reports of the bombing of Poland he dreads to find that the Armenian Cathedral in Lwow (Lemberg) may have been the victim of some relentless air raider. For in that Cathedral are his early paintings whence began his growing renown as a muralist. He painted many murals in other European churches, including the Chapel in the Kahlenberg Church in Vienna.

Then came the commission to decorate the private chapel of Pope Pius XI in his summer home, Castle Gandolfo, on the outskirts of Rome. He did two large murals for this chapel and many small paintings as well. Coming to America, he finds his work has won recognition here.

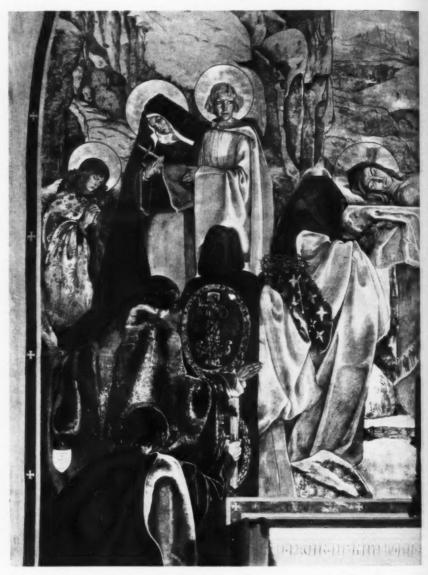
After being selected by the Cathedral Chapter to paint in the Chapel of St. Joseph of Arimathea, Mr. de Rosen made an exhaustive study to gather information on the burial of Christ, reading every possible authority on the subject. Then he began work, using colors and tints that would harmonize with the limestone tones of the Chapel's interior. In some cases he even used the actual Sanctuary wall material itself, of cement plaster, with a few accents of paint in order to keep the mural and the surroundings in tune.

When Mr. de Rosen began to paint from the cartoons or working sketches, he held firmly to the ideal he had formed of blending the mural as far as possible with the architecture of the Chapel. He used, as a medium, tempera color with wax which would be lasting and mellow with the years.

The theme of the mural is based on the words of the Gospel according to St. Matthew XXVII: 57 beginning:—

"When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple; he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And

^{*}This article was written in the early days of September when the world crisis turned to war.— EDITOR'S NOTE.



"AND WHEN JOSEPH HAD TAKEN THE BODY, HE WRAPPED IT IN A CLEAN LINEN CLOTH AND LAID IT IN HIS OWN NEW TOMB, WHICH HAD BEEN HEWN OUT OF THE ROCK."
The pilgrim seems to hear solemn, stately music, with an overtone of Eastertide triumph, as the procession moves under the speil of Mr. de Rosen's art. Leading the way is Nicodemus, again with the Christ by night, his arms upstretched in benediction; behind him walks St. Joseph of Arimathea reverently bearing the Cup—the Holy Grail. The younger figure among the bearers, robed in dark garment, may have been St. Mark. Behind the bier and to the left are three figures—St. John the Divine walking with the Lord's mother and beyond her, the kneeling figure of "the other Mary." Other figures include followers of Christ and a Roman soldier, with head bowed in homage.

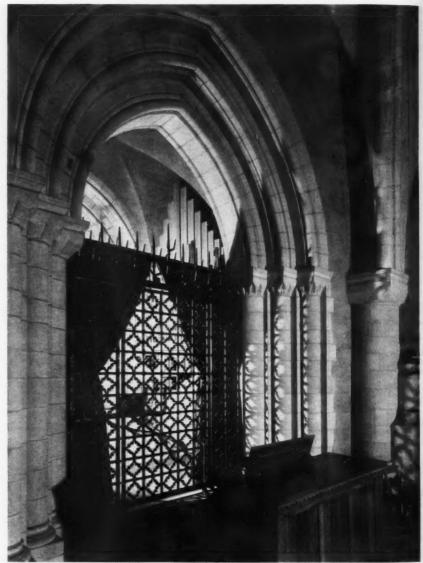


Photographs by T. Horydezak

when Joseph had taken the body, he wrapped it in a clean linen cloth and laid it in his own new tomb, which had been hewn out of the rock."

It is the sorrowful little procession

bearing Christ's body to the tomb in the garden of this certain rich man that Mr. de Rosen has painted. The peace of death has descended upon the Crucified Lord and the few followers



Pnotograph by Horydezak

WROUGHT IRON GRILL AND PIPE ORGAN UNITE IN MEMORIAL TRIBUTES

Fashioned under Samuel Yellin's hammer, the iron work in the Chapel of St. Joseph of Arimathea calls to remembrance Canon Walden Myer and his sister, Gertrude Walden Myer, whose gifts by legacy made possible the building of the Chapel. The pipe organ, built by Ernest M. Skinner & Son, is a memorial to Edgar Priest, first organist and choirmaster of the Cathedral, given by his friends and pupils. Among other benefactors who have found sepulture in this portion of the Crypt are the Honorable Frank Billings Kellogg, Dr. William Holland Wilmer and James Parmelee.

who remained near Him. The strife of mortal life was over for Him; the victory had been won, and mankind had been saved.

There is a calm joy in the scene and deep peace reigns. With infinite skill Mr. de Rosen has captured the atmosphere of twilight, just after a golden mellow sunset in the Holy Land. Gazing at this picture, one can follow that burial scene.

Clad in a long, fair linen robe, with touches of color around the neck and sleeves, the Body of Christ had been placed on a rude bier. Then it was borne by loving hands down the steep paths to the garden of Joseph of Arimathea.

In the left background may be seen the rugged hill of Calvary with three crosses faintly outlined. Calvary was not painted in the conventional green, but in mellow, earth colors, which blend in with the lemon gold of the sky; the red gold of the garden landscape faintly sketched in just beyond where the Christ is passing, majestic in death as in life.

At the side of the bier is a glorious figure gazing on the Christ. The flames leaping from the feet of this figure and the nimbus above his head tell us that he is an angel watcher.

The face of the Christ is in an attitude of repose and the deep gold of the halo contrasts nicely with the red gold of His hair. All the mysteries of life and death, and things present and to come, are to be found in that sleeping countenance. The pilgrim will want to gaze on it with awe-struck reverence.

Back of the bier and to the left are three figures, one that of a youth fair of face and hair—St. John the Divine. He is supporting the Lord's mother, who wears a dark mantle over the linen robe. In her left hand is the sword piercing her loving mother heart, because, in a worldly sense, she had lost her Son. Just beyond her is the kneeling figure of the "other Mary." Below this group of three are figures of pilgrims and followers of Christ.

In the lower right hand corner is the

striking figure of a Roman soldier, colorful with red tunic over which is worn a shining coat of armor. He stands with hand resting on his glistening spear, but with head bowed in homage as the Master of all men is borne past him.

Leading the way up the steep stone steps to the tomb, mystic with deep gray tones and shadows, is Nicodemus, richly attired and with arms upstretched in benediction as he walks. Behind him walks St. Joseph of Arimathea, the nimbus of sainthood about his head. In his hands he reverently bears the Cup—the Holy Grail—so closely associated with his own history.

A younger figure follows St. Joseph; it may have been St. Mark, known to have been at the burial of Christ. The foremost bearer is unknown, of course, but the artist has striven to make him typical of the people of that time.

Although the mural is vivid, yet the artist has painted with such fine restraint and understanding that it adds softened beauty as well as glowing peace to the Chapel. Despite the brightness of the treatment, a solemnity pervades it and the composition tells the whole story of the great Christian event it portrays. As one leaves, the memory of that painting and its message remains.

The painting itself, from a technical point of view, is excellent. It is replete with the touches of the true artist; the drawing is good, and the whole mural well pulled together. While not too conventionalized, it is painted with due regard to the canons of good art. Mr. de Rosen found simplicity in line and object the best means of conveying its theme to hundreds of thousands of pilgrims from all lands who will view it through the years to come. With his unerring sense of symbolism, he has made every brush stroke tell over and over again the story of the first Good Friday. It conveys the living message of hope to all-that they who are dead but sleepeth in the Lord, and that death is but the gateway to Life Everlasting.

The Christian Church and World Peace*

By The Bishop of Washington

THE preservation of world order and peace is the most vital and immediate concern of the Christian Church. The tragic events that grew out of the World War (1914-1918) made it clearly evident that only when the passions of men are in leash, where dispassionate judgment motivated by Christian ideals governs the action of those in power, are Church and Christian institutions secure.

War is the deadly enemy of the Church, the home and orderly society, never more so than today. Hence nothing so challenges the statesmanship of the Church's leaders and Christian people generally as the prosecution of a well-defined, well-ordered course of action that shall give the Church a new and commanding position in averting

the ravages of war.

The separation of Church and State is not an implied divorce. Their interests are identical when the question of the maintenance of the world's peace is considered. It is quite evident that an excess of nationalism, coupled with the demand for more of economic advantage, has brought the world to a condition bordering on chaos. Whatever course the Church is to pursue in registering its mind and consolidating its forces that the wickedness, folly, and horror of war may be ultimately abolished from the earth, it certainly must deliberately disavow fellowship with those who through extravagant claims of loyalty to national ideologies and traditions regard their interests as unrelated to and apart from the interests of the world at large.

The claims of a proud and insular nationalism do not transcend the claims of Him who has made of one blood all nations of men for to dwell on the face of the whole earth. Here will be one of the most bitterly contested fields and

one that will test to the utmost the high resolve and loyalty of Christian men and women. Insular and sometimes insolent nationalism, that sets loyalty to the state above loyalty to Christ, will prove to be the violent and alert enemy of those who dare to hold the symbol of the faith superior to the symbol of the state.

In many respects the great crisis that we now face has at its storm center those who would subordinate the claims of the Cross to the claims of the Flag. We shall proudly and zealously cherish all that loyalty to Flag and State imply, but we shall dare to be true to Him whose all-encompassing love knows neither race nor clime in its sublime, world-embracing sweep. Too long has a patient Saviour waited for the fulfillment of His conception of a world bound together by the ties of a universal brotherhood. Our decision here must be with finality and fixity of conviction.

A second and no less persistent force—and it is a bold and mighty one that will call for the finest courage and strategy we as a Christian Church can exhibit—is that which selfishly presses its claims for economic advantage and security, and at any cost. Here the issue is one that concerns things physical and material. It touches all that is related to man's comfort, ease, and the satisfaction of his physical desires.

While it is accepted tacitly that "man shall not live by bread alone," his granary and his store house are concerns that too often transcend even his ideals and spiritual desires. At heart it is a philosophy that had its genesis when the clan and the tribe lived and thrived by preying upon their less militant and weaker neighbors. It has as its slogan, the "survival of the fittest."

There is no possible difference between those who took what they wanted with bludgeon or poisoned spear and

^{*}A message to members of the National Cathedral Association and all friends of Washington Cathedral by the Right Reverend James E. Freeman, D.D., LL.D.

those who today invade the land of a peace-loving people, and lay it waste with aerial bombs, poison gases, and the weight of superior arms.

Economic advantage is the ruling passion of our modern world. It has unbalanced the minds of rulers and dictators alike. It has dispossessed reason, abolished moral and ethical obligations, made a travesty of what was once called by the proud name of statesmanship, and for treaties and agreements between sovereign states and nations, substituted the ruthlessness of slaughter that knows no restricted areas and invades with impunity the sanctity of Church and home alike. We can neither as Christians nor again as loval citizens of the state, compromise our position or invalidate the claims of our sovereign Lord, by yielding to a force whose malevolent designs violate every reasonable propriety and decency of life. For economic advantage or the claims of nationalism, the peoples of the world will not return to the sayagery and brutalities of barbarism.

Here let us be reminded of that pregnant word written of old: "From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?" The cynic finds as the ground for his argument that human nature, like nature itself, is red in tooth and claw; that the combative spirit born of a lust for acquisition has not and never will be disciplined and curbed. This means the denial of the redemptive power of Christ. It is the glorifying of the man on horseback, booted and spurred, setting aside the divine claims of Him who was pinioned on a Cross. It is a conspiracy of the forces of evil arrayed against the lone Saviour in seamless robe

The Church has presumed to affirm with depth of conviction that modern war is wholesale murder. That which once evoked the spirit of chivalry and pure heroism, no longer engages the interests of those who are called to bear arms. Modern mechanized warfare brings its diabolical and barbarous instrumentalities to the very threshold of

the Church and home and lays its offending hand upon the innocent and defenceless alike. There are no battle lines in the tactics of modern world strife. There are no limitations that control the course of armies bent upon the waste and destruction of life and property. It is conditions such as these that make imperative a strong and persistent course of action on the part of the Church's leaders.

Apart from all others, the youth of the world is demanding that our voice shall speak with no hesitant or uncertain sound in maintaining the righteous cause of peace-a cause that above all others most deeply and vitally concerns them. The voice of youth ever growing in volume, proceeds not from those who through fear or cowardice seek to avoid the exactions and severities which war imposes. It is rather the voice of those who have in their generation witnessed the gross and shameless folly of a cataclysm that impoverished the nations of the world and threatened the stability and security of Christian civilization.

Youth has seen a war designed to end war made a witches' cauldron to brew and disseminate more deadly germs that have infected men the world over and revived national and racial animosities threatening its most cherished interests and possessions. Youth has witnessed a new kind of apostasy-a bold attack upon Christian ideals and Christian institutions, and the usurpation of power by despots who seek to destroy that which is holy and sacred. Our young people stand bewildered before these new world forces. With renewed confidence and high expectation they turn to the one institution whose ideals, traditions and faith stand between them and impending chaos. Shall they call to us in vain?

Beyond this, the cry of the mothers and women of our modern world is heard. They are the makers and preservers of the precious things of domestic life; they are the chosen guardians of the hearthstone. The testimony of the masses of the people is definitely, and with deepened determination, against war as a national policy. This is not a form of pacifism that is born of fear. It is the expression of all lovers of justice, equity, and fair dealing the world over. Pacts, treaties, and agreements have failed tragically to halt the passions and greed of statesmen, diplomats, and rulers where they cut across their ambitions or stay their lust for gain

The Church, possibly more than all other institutions, must suffer and suffer grievously unless war is checked and an impartial judicial procedure substituted for the arbitrament of arms. It is not too much to say that unless an aroused Christian sentiment clearly and definitely stated is made to prevail, the Church and Christian institutions generally will suffer the greatest and most devastating shock they have experienced since the Church received its divine commission to disciple the nations.

The portentous signs of these more recent years makes such a conclusion inevitable. What our contribution is to be is yet to be determined; but one thing is certain, namely, that the impact of Christian sentiment will make little or no impression upon the massed mind of the world until its forces are united and consolidated and its course of action clearly defined. To believe in and strive for an ultimate decency of things and to save the remnants of our boasted Christian civilization from armed aggression, calls for an aroused and stimulated Church—a Church that dares to be true to the teaching of its divine Lord.

Well has a modern prophet put it in unforgettable terms. He asks: "Which will be the pole star from which humanity will take its reckoning for its future course-Marxian Communism, or the Kingdom of God on earth? Upon the answer to that question hangs the

destiny of our race.

It is the stabilizing of the Kingdom of God on earth that is our immediate and chief concern. It cannot come until we combat and defeat the conspiring forces that today furnish the fertile seeds of new and more deadly wars. To do this all Christian forces must be united.

Reduced to the simplest terms it is the unfailing application of the teachings of Jesus Christ to a disordered and disorderly world; teachings applied to every phase of our life, domestic, social, economic and political, that alone can avert a world-wide cataclysm, It was a Kingdom of God on earth for which the Saviour lived and for which He died. It is that kind of a kingdom and that alone we are empowered to serve, and to which we must give, if need be, the last full measure of devo-

The high and urgent call to the Christian Church is to set forward, fearlessly and persistently, the transcendent claims of the Kingdom of God. We dare not compromise our position, nor disguise in equivocal or uncertain

terms our purpose.

Our western world, yes, and the world at large waits anxiously for the fresh affirmation of a militant and uncompromising faith; a faith that knows no restricted areas and comprehends within its policy and system, the regeneration of men and institutions.

Christian statesmanship that contemplates the unity of Christendom, inspired and energized by a Christian Church that dares to be true to Christ's teachings, cost what it may-this and nothing less is what we of America must strive for, that the black clouds of a selfish, sordid, and war-distracted world may be dissipated and forever banished from the earth.

It is a high adventure. It challenges our loyalty and our zeal and lays upon us claims that call for bold and heroic

We make our own the language of another: "The stage at which we find ourselves brings a choice of blessing or catastrophe, upon a scale never before known. We face vast alternatives of good or evil. Poignant terror or unlimited hope is ahead of us."

Which road will the Church choose! Will she yield to the forces of might or to the eternal cause of right? The day

of decision is at hand.

History Repeats Itself in Guildford Cathedral

In Days of Strife Men Build Their Longing for Peace into God's Shrines

By the Very Reverend Eric Southam, Provost of Guildford

THE reading of a pastoral letter from the Bishop of Guildford in all the churches of his diocese on January 1st, 1939, marked the beginning of a great effort to raise £80,000 to complete the first part of the superstructure of the new Guildford Cathedral and to provide a small sum for its maintenance.

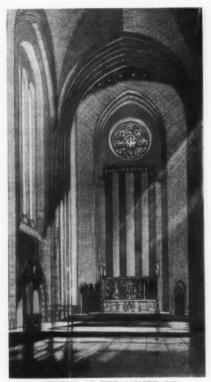
The crypt and the foundations consisting of 770 concrete piles, each 50

feet long, driven into the earth of Stag Hill, were already completed and paid for. A fund of £30,000 was in hand and a further £80,000 was needed for the building of the Sanctuary, Choir, Crossing, Transepts, Vestries, Chapter Room, Chapel of Chivalry and the Children's Chapel, which would enable the Cathedral to be opened as a House of Worship.

Seldom can a great appeal have been



THE PROVOST SITTING IN THE MAIN STREET OF FARNHAM, SURREY
With the wife of the Bishop of Guildford on his left and town crier of Farnham behind the lad making
his offering for one of England's newest Cathedrals.



SKETCH OF THE SANCTUARY
For new Guildford Cathedral rising against clouds
of new World War.

undertaken in more unpropitious circumstances owing to the international situation! But in spite of it, on July 20th, the Bishop of Guildford was able to offer, on the altar of the Pro-Cathedral, monies and promises amounting to £50,000.

The Bishop of Rhode Island (The Right Reverend James DeWolf Perry, D.D., LL.D., former Presiding Bishop in the United States) was present at this great service and later in the day gave a message from the Church in America to the Guildford Cathedral builders. By a coincidence he was present at the laying of the foundation stone of the Cathedral by the Archbishop of Canterbury in July, 1936.

This large sum of money was raised by a short and extremely intensive campaign conducted by the Bishop of the Diocese (the Right Reverend John Maemillan) and the Provost of the Cathedral. It was organized on a diocesan basis, with each rural deanery as a separate entity aiming to produce a stated amount, and organized in its own council, executive, and business men's committee in co-operation with the Cathedral central office.

Each of the ten deaneries of the diocese held its own "Cathedral Week" consecutively, beginning on April 30th and finishing on July 15th, with the Bishop, accompanied by the Provost, making a pilgrimage by motor car to every parish in the deanery. were met by the parish priest, his officers and people on the village green, or at some other convenient place, and after shaking hands with everybody and talking together, the Bishop or the Provost addressed them informally. The Bishop then led the people into the church, where prayers were offered for God's blessing on the enterprise and frequently offerings were made.

On the following Saturday the Prowost, and sometimes the Bishop, sat all day in the open air at a central spot in the principal town of the deanery, to receive offerings from the passersby and the monies collected during the week in the villages. All the monies received were offered by the Bishop at a great service held in the principal church of the deanery in the evening.

An interesting personal touch was "Cathedral introduced into these Weeks" by means of a film which was specially produced by the Gaumont-British Company, and was shown, free of all cost, during the week by all the cinemas of that particular deanery. This film started with shots of the Provost in his study explaining the He then commented on enterprise. the various scenes displayed of the building of the Cathedral, the laying of the foundation stone by the Archbishop of Canterbury, the driving in of the last great concrete pile by Queen Mary, visits of the Bishop and the architect (Edward Maufe, A.R.A.), and ended with further shots of the Provost appealing to the audience to bring him their offerings on the following Saturday.

So in this and various ways the enterprise was brought before the people all over the diocese and, what is more important, was prayed about in every

parish church.

As the campaign proceeded a kind of infectious Cathedral fever seemed to rage throughout the diocese and it produced, mostly in small sums, the remarkable total of £50,000 in less than three months. This represents a very large and spontaneous offering of sacrifice and good will on the part of the diocese. But it means more than that; it means that from now onwards the new Cathedral has a real and vital place in the hearts of the people of the diocese, for there is a little bit of every parish built for all time into its walls.

Indeed, it signifies something even greater still. The handshakes with the Bishop are far more than mere formalities. They are the outward and visible signs of an inward fellowship between the Bishop and his people. The diocese today is one great family, which is something that could never be achieved by pastoral letters or diocesan pronouncements. "We know our Bishop. He has been to see us. He has shaken hands with us, he has talked to us, he has prayed with us. He is our friend. We are his friends." And this friendship has come about through

the new Cathedral. If it has done this already what shall it not do in days to come?

Since this article was started, war has begun. It is our hope to continue building as a great and mighty challenge to the forces of materialism that are seeking to govern mankind. The main walls are already 35 feet above the top of the Hill. On the south side the roof and vaulting are completed over the Children's Chapel, the Chapter Room, the Provost's Room and the South Porch. On the north side, the vaultings extend over the Chapel of Chivalry, the Clergy Vestry and the North Porch, all of which are completed. The vaulted roofing over the North and South Ambulatories is finished and the windows above on the south side are already started.

It is a significant fact that the great age of Cathedral building in England was during the 13th and 14th centuries when Salisbury, Lincoln, Wells, Winchester, Canterbury, Ely and Gloucester took their present form. Those centuries were days of bitter strife, civil wars, heavy taxes, and pestilences culminating in the Black Death. It is in such days that men inevitably turn to God and put into the magnificent shrines they erect to Him all their longing for peace, and their appreciation of the goodness and mercy of Almighty God. History seems to be repeating itself in the enterprise of

Guildford.

LITTLE CAN BE DONE TO SAVE CATHEDRALS THEMSELVES

London, England.—The authorities of the English Cathedrals have not been dilatory in taking what precautions are possible against air raids. It has been found that little can be done to protect the fabries themselves, but fire-fighting brigades have been organized and trained, bomb-proof shelters have been provided for the staffs, and valuable manuscripts and records, as well as works of art, have been transferred to places of comparative safety. Under expert supervision workmen have removed the priceless glass from the famous Five Sisters window in York Minster, and similar measures have been taken at Canterbury and elsewhere. At St. Paul's Cathedral and Westminster Abbey, where there is little medieval stained glass, the main activity has been in the removal of other historic treasures, including the Coronation Chair at Westminster. Tombs and other monuments are being protected by sandbags.

-HERBERT W. HARWELL in The Churchman, October 1, 1939.



Acme Newspictures, Inc.

FRENCH CATHEDRALS PROTECT THEIR TREASURES AGAINST AIR RAIDS
As this photograph was taken at the entrance to Meaux Cathedral recently, Low Mass was being celebrated in memory of soldiers who fell in 1914 during the Battle of the Marne. The historic structure with its ancient sculpture has been prepared with sandbag protection against air raids. The picture was flown to New York by clipper ship.



Acme Newspictures, Inc.

A GRIM REMINDER OF WHAT WAR MEANS TO LONDON

The great dome of St. Paul's Cathedral—often called "The Parish Church of the British Empire"—looms above sandbag protections reaching almost to the street sign. Passed by the British censor, the photograph reached New York by clipper ship, reminding readers of THE CATHEDRAL AGE that the airways still serve as means of peaceful communication.

The Glorification of Nursing*

THE readers of this Review are well aware of the many memorials which have been set up to perpetuate the memory of Florence Nightingale. Surely every nurse coming to London for the first time will make a point of going to Waterloo Place to visit the Crimean Monument and the statue of Florence Nightingale, and will feel as though she were greeting an old friend. When she visits St. Thomas's Hospital, and sees the charming little Florence Nightingale statue, she will relive in her mind all the valuable work accomplished by this pioneer in the cause of nursing, and will feel within herself a tiny spark of the steady flame which burned in the heart of this outstanding woman. She will perhaps remember the words that Florence Nightingale uttered, at the age of seventy years, which were recorded on a wax cylinder by the Edison Bell Company: "When I am no longer a memory—just a name, I hope my voice may perpetuate the great work of my life" and she will smile as she thinks that, as long as there are nurses to pass on from one generation to the next the flame which she kindled, Florence Nightingale will always mean more than just a name.

To the large collection of monuments in stone and bronze, of pictures, stamps and brooches, which have been dedicated to the memory of Florence Nightingale, an addition has been made in the shape of a stained glass window, a memorial which is indeed worthy of her. We are very pleased to be able to reproduce in this issue pictures of the window, which has been erected in the new National Cathedral, on Mount Saint Alban in Washington, D. C., and is the gift of Mrs. William T. Hildrup, Jr. According to one of the mandates set down in the manual prepared by the Cathedral Chapter for the guidance of the artist in stained glass, that "Color shall always take precedence over iconography," the artists have indeed achieved a wonderful effect. This lovely window, with the sunlight pouring through the myriads of tiny pieces of colored glass, might well be compared with the windows of the famous Chartres Cathedral. Sapphire, ruby, gold, with touches of flame, green, violet and low-toned whites, all help to produce the effect of Gothic shadow and mystery. ***

The six subjects represented in the window are chosen from incidents in Florence Nightingale's life. In the first medallion, entitled "Childhood," she is shown feeding the birds which flock around her, while her favorite dog looks up eagerly into her face. In the second, called "Education," her father is shown teaching her. Under his guidance Florence Nightingale was taught, much in advance of the customs of her age, mathematics, the classics, history and modern languages. The subject of the next medallion is "Hospitals," and here she is shown taking notes at the bedside of a patient in the Hospital of St. Vincent de Paul in Paris, while two sisters of charity stand in the background. Medallion number four, entitled "The Crimea," presents the well-known subject "The Lady of the Lamp." This symbolizes the great work for which she is best remembered—the labors and achievements which made her the heroine of the Crimean War. In the fifth medallion, "St. Thomas's, London," she is shown laying the corner stone of the hospital building. St. Thomas's school was the first school to put into practice the Florence Nightingale system of nurses' training. The sixth and last medallion, called "Notes on Nursing," shows her writing the most famous book on nursing ever written.

At the top of the two lancets, a typical hospital nurse and a Red Cross nurse hold the symbols of Faith and Science, Charity and Hope, the virtues, united in the person of Florence Nightingale, which go to make up the true spirit of nursing.

^{*}Editorial printed in English, French and German from "The International Nursing Review," quarterly publication of The International Council of Nurses with editorial offices at 51 Palace Street, London, S. W. 1. The illustrations show the complete design for "The Florence Nightingale Window" and each of the six medallions, three on either side.—Editor's Note.

The New Children's Corner

In Christ Church Cathedral Near the Heart of Montreal's Shopping District

By Alice Hutchins Drake

PROFESSOR Philip J. Turner of McGill University has recently created for Montreal—city of shrines, chapels, churches and Cathedrals—a new place of sanctuary. True, it is small, but it was designed for those who have been here so short a time that length of limb, width of shoulder, and span of hand are as yet scaled down to their little world. From the mind and the heart of a gifted architect this Children's Corner has been evolved in Christ Church Cathedral.

It is significant that abroad and upon our continent, a movement to build Children's Corners has lately grown in popularity. I recall with what a sense of gratitude I found, some years ago, under the guidance of Reverend Father Richards, a bay set aside for children in the Cathedral of Saint John the Divine. And again, in the old Episcopal Church in Middlebury, Vermont, it was not long since my privilege to observe that thoughtful provision had been made for the reception of little children.

In the Cathedral of SS. Peter and Paul, in Washington, there is a Children's Chapel so beautiful, so moving in its significance, that it taxes one's vocabulary when an attempt is made to translate it into words.

What formerly was a portion of the Cathedral porch, Professor Turner has transformed into God's Little House. The east aisle of the Cathedral provides the approach. A beautifully designed screen of American quartered white oak marks the entrance to the Children's Corner. Immediately opposite are the reredos, and table, and prie dieu. A panel of ecclesiastical brocade material, framed in a moulding deco-

rated with carved paterae rises above the table to form the reredos. The carved maple leaf, rose, thistle, oak and shamrock lend their symbolic beauty.

"Jesus called a little child unto Him," is the inscription on the table. The rose and thistle, especially significant to those who bear allegiance to the Island of Britain, are introduced into carved panels.

A small prie dieu summons the children to prayer. On my second visit to the Children's Corner, as I sat sketching and making notes for this article, I said to myself, "I wish that a child would come to say his prayers while I am here." Scarcely had the thought been expressed when a small boy stepped in, walked briskly to the prie dieu, knelt, communed with the Little Lord Jesus in the stained glass window above the reredos, rose and walked away....

There are three small windows in the walls of the Children's Corner. In one, are alert fish and a rushing stream. This interprets the phrase, "All Things Bright and Beautiful." On the opposite wall the window honors "All Things Great and Small." Saint Francis would delight in these windows, the second of which has for decoration a brown and a white rabbit. The Christ Child, with arms outstretched, stands in the center of the window above the reredos. Here, color has been introduced through a rainbow.

The red-panelled ceiling, the lantern, the vases, the Margaret Tarrant color prints on the walls and table are planned to give additional color to the little sanctuary.

Directly opposite the east wall, and about on a line with the window which recalls the childhood of Our Lord, is a



Photograph by Walter Jackson, Montreal

A SANCTUARY LOVINGLY SCALED DOWN TO THE STATURE OF CHILDREN Through the understanding of Professor Philip J. Turner, who created the "Children's Corner" in Christ Church Cathedral in Montreal as a memorial to Canon Elson Rexford.

beautiful Celtic Cross. It rises above visitor looks from one to the other-and is stirred.

Children are encouraged to visit the opening in the carved screen. The their Corner by having books and magazines in book cases and on shelves. On my last visit, two small girls and I sat

for nearly an hour while they chatted with me and read aloud from books of their choosing. I heard again the story of the first recorded use of music to heal a troubled mind. As I sat listening to a little seven year old Canadian child reading the tale so wonderfully told in the Old Testament, and now, retold, I was reminded of the arresting canvas by the Hebrew painter of the Netherlands, Josef Israels, which interprets this moving episode. The child's words were, in their way, quite as poignant.

I shall always remember those little girls. Elsewhere, the experience is to be told in detail. Here, I may say only that it was the next to the last day of a visit to Montreal made especially happy through fellowship with Philip J. Turner, F.R.I.B.A., and Mrs. Turner. Catherine and Elsie and I met before the new Cathedral pulpit, also designed by Professor Turner. Together, we proceeded to the Children's Corner.

"I come here every day to pray for my Daddy," said Catherine. "He's sick. He has ulcers of the stomach. I want to help him get well." She was very earnest.

I looked down at her from my superior height. Was there room at the little prie dieu for a grown-up and two children? Perhaps we could try....

"Shall we say our prayers together for your Daddy?" I asked. Both children looked radiant. We knelt side by side before the altar-table. The children's hands were raised palm to palm, like the hands of angels in ancient mosaics. We prayed in silence; then I prayed for all the Daddys in the world, all Daddys who were ill, especially Catherine's who-had-ulcers-of-the-stomach. Then we rose.

"Thank you!" said Catherine. "Yes, thank you," said Elsie. They were quite

as punctilious in their thanks for a halting prayer as though I had made them a gift.

Hanging on the wall of the Children's Corner is this gently-phrased message:

Be Very Quiet Please. Touch And Look At Any-Thing You Like. Kneel For One Prayer Before You Go.

Whoever wrote these injunctions must know and love and understand children, the small worshipers who tarry here.

The late Reverend Elson Rexford, Canon of the Montreal Cathedral, is honored by this little sanctuary. It was dedicated so recently as in April, 1939, but already those for whom it was created feel its influence and are called "hetherward."

Christ Church Cathedral is strategically situated in the heart of the shopping district of Montreal. Round about is a wholly grownup world, except for two mammoth department stores which are prepared to satisfy the wishes of little folk for clothes and toys. Here, in the midst of the turmoil that grown-ups have created in their harassed world, is a little place set aside for children. Here they may learn of One who was once upon a time, like them, a Child.

It is significant that a Churchman active in Church School work for thirty-five years, an English architect long resident in Montreal, should be the one chosen to fashion this Children's Corner. Professor Turner is an authority on library and ecclesiastical architecture.

Had the outbreak of another war in Europe not interfered, Professor Turner—an honored contributor to The Cathedral Age during the last decade—would have visited Mount Saint Alban this autumn while attending the International Association of Architects' meetings which were cancelled. He was to have given an illustrated lecture on Liverpool Cathedral before a group of Washington Cathedral's friends. His last letter brings news that the beautiful Gothic spire that once towered above Christ Church Cathedral in Montreal is to be replaced through the generosity of an anonymous benefactor.—Editor's NOTE.

A Dean for Three Decades

The Bishop of California Pays Tribute to His Colleague in San Francisco Cathedral*

Psalms 77:5: I have considered the days of old and the years that are past.

I Kings 5:5: Behold I purpose to build an house unto the name of the Lord my God.

E have today to commemorate an event of singular moment to the Cathedral life,-an event which to all of us brings a measure of real sorrow mingled with our Dean Gresham. thanksgiving. twenty-nine years our leader in the Cathedral life, has now carried out the wish formally expressed many months ago and officially retired from that great office. He has been elected and appointed Dean Emeritus as will be formally noted at the close of my sermon. He will be with us constantly. He is to continue to live in San Francisco and we hope and pray that his much-loved figure will be familiar to Cathedral-goers for many years to

It is now twenty-nine years since he took charge of the work here. I well remember the occasion upon which Bishop Nichols nominated the young rector of Trinity, San Jose, to this post. He was under forty. He had achieved notable success in his work and was loved by the whole community. His gifts as preacher and pastor, as poet and writer were widely known. The Bishop's nomination was confirmed with enthusiasm and we all turned from the thought of "who" to the thought of "how." For it was a difficult task to which the first dean came.

The magnificent gift of the Crocker family had provided the diocese with a place for the Cathedral; but on the whole block stood only the little church at Sacramento and Taylor Streets which had housed the Grace Church congregation after the earthquake, and the temporary wooden buildings which housed diocesan activities. Grace congregation and parish had with fine unanimity accepted Bishop Nichols' proposals and been transformed into a Cathedral. It was, however, a Cathedral only on paper.

The task before the new Dean was to convert a paper organization into a living organism,—to give reality, life, activity to a dream. Many of you who listen to my words know how he did it. Or perhaps it would be wiser to say you don't know how he did it. You only know that in some way his personality was effective.

Personality is a very mysterious thing, as mysterious as God's own activities in the world of which it is indeed a part. Why the son of obscure parents, starting life as a painter, becomes the arbiter of the fate of the world; why a boy born of an ordinary small-town family becomes the world's greatest dramatist and poet, none of us knows. Freud and Jung and all our other psychological and psychiatric experts may describe things which go on within the personality, but the ultimate thing is certainly never fully accounted for by descriptions of inheritance, education, physical condition and surrounding. All genius is virgin born and so in a sense is every man.

The effectiveness of the Dean's personality became apparent at once. The congregations began to grow. The pro-Cathedral began to take on some characteristics of a Cathedral. The question

^{*}Sermon delivered in Grace Cathedral by the Right Reverend Edward L. Parsons, D.D., LL.D., on the recent election of the Very Reverend J. Wilmer Gresham, D.D., as Dean Emeritus after twentynine years of faithful service to the Cathedral and the community.—Editor's Note.

of building came into view. Soon after the Church Divinity School had been moved to the building on the Cathedral block now known as the Chapter House, the Bishop and Dean took steps to commence building. The tentative plans had been prepared,-first by two distinguished English architects in collaboration with Mr. Lewis Hobart, who ultimately took charge of the whole matter; and in 1914 the old crypt, half of which still stands as an assembly hall, was opened for worship. Many of you know how adequately it served. and know likewise how the work of the Cathedral developed .- the choir, the "Mission of Healing," the congrega-Distinguished preachers occupied the pulpit. The diocese began to feel that here was its center of life.

So the work grew until eight years after the crypt was opened Bishop Nichols asked the diocese whether it was not time to consider further building. The initial steps were taken before the great Bishop died; but it took years to revise the architectural plans. to organize the campaign for funds. Most of you know the rest,-first the lovely Chapel of Grace, then the Choir and the Crossing and Transepts, then the three bays of the Nave—that we might have a building for worship commensurate with our needs. haps I ought to add that in the end it became necessary to violate our fixed policy not to go into debt. The great depression came upon us. We had the choice of an empty shell, almost useless, and the utterly inadequate Chapel, or else building in spite of the uncertainty which the depression had created concerning the payment in full of our building fund pledges.

In all this work the prayer and thought of the Dean were present. Through him one after another addition was made to the beauty of the interior. I mean this to be no fulsome praise. There are many others who have contributed money, time, thought, leadership in the work; I am concerned only to make clear how at the center of all this work was Dean Gresham.



VERY REVEREND J. WILMER GRESHAM, D.D. Becomes Dean Emeritus after "giving reality to a dream—converting a paper organization into a living organism."

Years ago he declined a great missionary bishopric to give his life to the Cathedral. We are thankful for what he has wrought. And we are thankful for the help which during all these years his dear wife has given. Our thoughts go to her today—too frail to be with us—and we pray God that new strength may come to her.

But again because we look to this beginning of a great Cathedral as the most obvious witness to his ministry among us, we must not overlook his influence in the community, his touch upon the lives of innumerable people, the strengthening power of his preaching, the place which he came to fill as a distinguished citizen. He was pastor to many, many souls who had no formal connection with the Church. He unlocked for them one or another door into that world of peace where God touches the human heart. His verses, whether they gave San Francisco insight into the deeper meaning of the Community Chest; caught up the magic of ocean and sand at Asilomar; or reached into the heart of the life of God, enriched life for thousands whom he could not know. All this ministry of his among us seems to me to be best summed up in the designation of that work which has been especially identified with the Cathedral, the "Mission of Healing." Throughout these thirty years his ministry has been this always, whether in the pulpit, in pastoral relationships, or in his writing.

But some one may say at this point, What after all is this Cathedral? What distinguishes it from any other church except the fact that the building is bigger than the buildings of most parish churches? Is it simply a specially big parish church which is supposed to look something like the great Cathedrals of Europe? The answer is emphatically no! The size of a building, the resemblance outwardly to an English or a French Cathedral, has nothing to do with the essential matter. A church may be a Cathedral even if it only holds one hundred

people.

A Cathedral is something entirely different from a parish church. Here are some of the differences. In the first place, it is not a church of a particular congregation. It is the church of the whole diocese. Some of us worship here regularly and rightly count ourselves as members of the Cathedral congregation. But a communicant from St. James Church, Paso Robles, or St. Albans, Brentwood, is just as much a member of the Cathedral congregation as any one who worships here regularly. The Cathedral belongs to the whole diocese. It is being used in most typical fashion when the convention of the diocese meets here and representatives from every parish and mission are worshiping together. That kind of congregation cannot of course be gathered every week, but the Cathedral belongs to all these people and every one of them has a place in it. We symbolize that in the fact that, in the course of the year, every parish and mission in the diocese is remembered at a particular eucharist and, whenever it is possible, the sacrament is celebrated by the clergyman in charge of that parish or mission. The Cathedral is the "Church of the Diocese,"—the religious home of all its people.

This brings us to the next important matter. The Cathedral is the "Church of the Diocese" because the Bishop who represents all his people has put there his seat or cathedra, to use the Latin term. It is the "Church of the Diocese" because it is his church, and it is his church because it belongs to the whole diocese. But it is his only in the sense that he has special privileges there and it is the Cathedral pulpit from which he would choose to speak to the diocese as a whole. His relation to it is not that of the rector to his parish church. The Bishop cannot properly think of it from the point of view of the congregation which ordinarily worships there. He has to consider in its policies the interests of the whole diocese. Furthermore he does not have direct charge of its work. The Dean of the Cathedral is the one who becomes responsible for its regular administration. Naturally its major policies must be worked out by Bishop, Dean and Chapter, a kind of diocesan vestry. In this Cathedral we have as part of the body of the Chapter a congregational committee which for purposes of convenience represents the people who worship here. But the legal responsibility rests with the board of directors of the Chapter.

The Dean, I say, has charge of the general administration. He preaches himself or plans for visiting preachers; he carries out the policies which the diocese, acting through Bishop and Chapter, has determined.

You will, I think, forgive me for having spent so much time on this matter of legal or canonical status. I do so because it is important for those who worship here regularly to know the actual position which a Cathedral holds in its relation to a diocese and other churches.

Growing out of this fundamental relation to the diocese and its parishes and missions, what then become the functions of the Cathedral? No one can. I think, outline such functions in any way as would be adequate except at a particular moment. Conditions obviously change, but the essential matter would be that all its activities are based upon the recognition of its responsibility to a wider constituency than that of a parish church. A proper Cathedral will not become a competitor with local parishes. Indeed if one could carry out the functions of the Cathedral adequately, there would be almost nothing of special parochial activity except as that might be used to lead the diocese and community. Where a Cathedral is inadequately endowed, as in our case at the present time, it is necessary that certain kinds of parochial activities be developed. There must be a communicant roll and a list of families who count themselves as worshipers here. From time to time the Cathedral committee must undertake an "Every Member Canvass" in order to secure income for the carrying on of the work. But all such activities must be undertaken, as far as possible, in relation to the diocese and the interests of the diocese. Church School, for example, is carried on to minister to children in the neighberhood of the Cathedral, but always with the purpose of making it a model school to which the parishes of the diocese can look for inspiration and

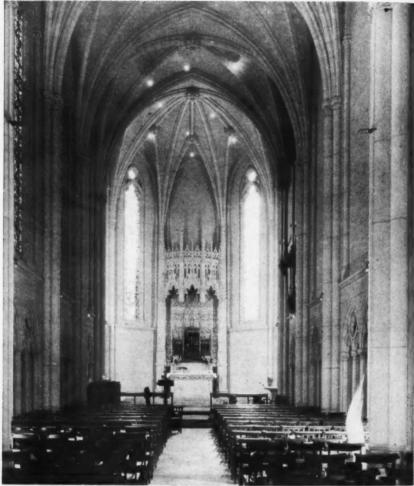
Because of this larger interest, the Cathedral becomes a center not only for the interests of the diocese or of the city parishes but puts itself at the service of the community for all kinds of community affairs. You all know how Dean Gresham has made Grace Cathedral available for great numbers of community interests, such as the Community Chest or the Nurses' Guild of Saint Barnabas. You know also how again and again it has been used



THE RIGHT REVEREND EDWARD L. PARSONS, D.D.
Whose sermon elucidates the Cathedral idea.

as a rallying point for Christians of many different names. It seems to me that in no way can it serve the Church better than for services and gatherings in which the differences which keep Christians apart are lost sight of in the great unity of their faith in Christ.

We have tried in Grace Cathedral to express that in many ways. Ministers of other communions speak frequently in our pulpit. Meetings directly in the interests of unity are held here. We have a provision to include in our Chapter members of other than the Episcopal Church, recognizing that if this is to be really a place to which all Christians can come and feel at home, we must symbolize that in some very definite way. We have at the present moment on our Chapter, one layman of the Presbyterian Church. Many of you will remember that some years ago there was a good deal of criticism of the suggestion that



WHERE DEAN GRESHAM FREQUENTLY CELEBRATES THE HOLY COMMUNION
The Chapel of Grace in San Francisco Cathedral was provided through the generous gift of the late Mrs.
William H. Crocker.

any Cathedral could be a House of Prayer for all people. And it is true that so long as the Church of Christ is divided there is danger of a kind of arrogance in using such a phrase. And yet, on the other hand, it is possible to make a Cathedral church with its wide and generous charter, a place to which Christians of any name may come and feel at home. With the dig-

nity and beauty of our worship, with doors open all day not only for sight-seers but for those who come to kneel and pray, with the beginning of an administration which recognizes more than our single communion, we can at least approach the ideal which that phrase suggests.

This only sketches briefly the essential kind of things which may flow

from the Cathedral life. The original articles of incorporation note that in addition to the worship and specifically spiritual activities which may be centered there, other Cathedral foundations, schools and faculties may be established.

The development in dioceses of what we call the council system has tended to supersede some of the purposes suggested at the beginning but you see how broad the function of the Cathedral is. The School of the Prophets, as the Bishop Coadjutor has planned it, educational projects such as his Bible Class,—any kind of work which helps to make Christ more fully master of men's life,—the Cathedral work is of such kind as to further rather than hamper the work of the parish churches. * * *

Such is the ideal we have held for the development of the Cathedral and its work,-a church for you who worship regularly here, in which dignity, beauty and inspiration may be found: a church for the diocese in which any member coming from far or near may feel that he has a place,-it is his family home; a church for the community as far as the community can and will accept our contribution; a sign and a symbol of God's rule over life; a house of God to which Christians of every name are welcome. Such is the Cathedral as Bishop Nichols first saw the vision of it; such is the ideal to the realization of which Dean Gresham has given his life.

And now let me become personal

again. The Cathedral Chapter has felt that some outward and visible signs of our affection for the Dean and our admiration for his work should be created. As a permanent memorial of these many years of notable service, the directors have through their committee arranged for the purchase of one of the new pews in the Nave of the Cathedral to be set apart for the use of the Dean Emeritus and Mrs. Gresham and to be marked with a special tablet.

The cost of this is being met by the voluntary contributions of members of the congregation who are cordially desirous to do something to express their gratitude for the years of his

ministry.

The directors of the Chapter have also asked that the lovely little garden between the Chapter House and the old crypt, which was Mrs. Gresham's special care, may be known as the Emily Cook Gresham Garden. Finally, the Bishop and directors, desirous of assuring the Dean (we shall always think of him as such) of a welcome to the worship of the Cathedral and a place among its clergy during that worship, have elected him Dean Emeritus. We have asked the senior lay member of the Chapter, Mr. Louis Monteagle to present to the Dean, after they have been read, a copy of the resolutions making him Dean Emeritus. I ask you to stand during the brief ceremony, after which the offering will be taken and the closing prayers said with thanksgiving as well as petition.

A PRAYER FOR THE NATIONAL CATHEDRAL ASSOCIATION

ALMIGHTY GOD, who of old didst put it into the heart of thy servant David to build a house worthy of thy Holy Name; Be with thy servants throughout the length and breadth of this our land, in their endeavour to build in Washington a Cathedral church. Open thou the hearts and quicken the wills of rich and poor alike, that giving generously of their prayers and of their alms, in thine own good time a house of glory and beauty may witness to thy Son in the Capital of our nation; through the same, Jesus Christ our Lord. Amen.

Set forth by the Bishop of Washington, A. D. 1930



MORAL REARMAMENT BANISHES "THE BLACKOUT" FROM HOLLYWOOD BOWL Los Angeles police estimate that nearly 30,000 people were admitted and perhaps 10,000 more turned away from "A Call to the Nations for Moral Rearmament" held in this vast amphitheatre on July 19th with the lights of Hollywood twinkling in the background. Instead of reaching for hostile aircraft, the four search light beams symbolize the absolute standards of Honesty, Purity, Unselfishness and Love. The Editor of this quarterly journeyed to California to attend the meeting and the Second World Assembly for Moral Rearmament held on the Monterey Peninsula during the following fortnight.

Moral Rearmament and the Creative Arts

ORLD conditions today menace the very existence of the creative arts. Yet without the arts there can be no civilization.

Nations which have forgotten to listen to God will still listen to their great artists. On the artists, then, rests this responsibility, that God through them can speak to rouse the nations of the world. The question therefore confronts every artist—Am I contributing to the spiritual rebirth of my country?

To challenge men to an awareness of individual responsibility on the basis of absolute honesty, unselfishness, love and purity—this is the great need of the day. This is Moral Rearmament.

In this task the artist, as citizen, has a stern and splendid duty to perform. His urgent expression of the underlying spiritual aspiration of this hour will lift his art to new heights.

Out of personal dedication to God, out of mighty sacrifice and creative living will come the spiritual and cultural renaissance that will save civilization.

Vaino Aaltonon, Sculptor, Finland

Gifford Boal, Painter

Cecilia Beaux, Painter

Harry Blomberg, Poet, Sweden

John Alden Carpenter, Composer

Albert Coates, Conductor

Harvey Wiley Corbett, Architect

Warwick Deeping, Author, England

Daphne duMaurier, Author of "Rebecca," England

Geraldine Farrar, Singer

Frederick G. Frost, President, New York Chapter, American Institute of Architecture

Sir Dan Godfrey, F.R.C.M., Conductor, England

John Gregory, Former President, National Sculpture Society

Myra Hess, Pianist, England

Jarl Hommer, Swedish Poet Laureate, Finland

John Hunt, Pianist, England

Jonas Lie, President, National Academy of Art

Bortil Malmberg, Poet, Sweden

Tobias Matthay, F.R.A.M., F.R.C.M., Composer, England

Violet Oakley, Painter

Ernest Raymond, Novelist, England

Ruth St. Denis, Dancer

Frank O. Salisbury, Artist, England

Sally Salminon, Novelist, Finland

Lennart Segerstraale, President, Northern Graphic Union, Scandinavia

Walter Tittle, Painter

Hubert B. Upjohn, Former President, New York Chapter, American Institute of Architecture

R. Vaughan-Williams, Composer and Conductor, England

Adolf Weinman, Former President, National Sculpture Society

A Brief Cathedral Commentary



18. WILLIAM OF WYKEHAM, 1324-1404

Bishop of Winchester and Lord Chancellor of England, whose statuette forms part of the Hildrup Memorial Parclose in the North Transept of Washington Cathedral.

URING a religious service in 1642, Winchester Cathedral was entered by the Cromwellian despoilers under Waller, with colors and drums and two troops of horse. The ensuing destruction was lessened by the Parliamentarian Colonel Nathanial Fiennes, a kinsman of Cromwell, taking his stand before the delicate chantry and tomb of William of Wykeham and, with drawn sword, opposing all violation of the chapel.

This dramatic and, for the times, extremely courageous act may be explained in small part by Colonel Fiennes having been a distant descendant of Wykeham. The chief explanation is that Fiennes was a "Wyke-

hamist''—he had been a student of New College, Winchester, founded and endowed by William of Wykeham whose ideals of loyalty and service thus found expression in one of a later generation.

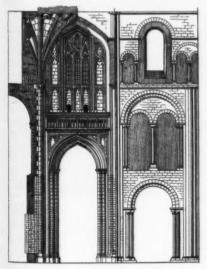
William of Wykeham in 1367, in only his forty-third year, was elevated to the episcopacy of the See of Winchester which had been established seven centuries earlier. His position as an outstanding man of affairs in the secular world was recognized the same year in his appointment as Lord Chancellor of England by Henry III.

Those were stirring times. Chaucer, a contemporary of the Bishop, was writing classic English verse although French was the tongue of the English Parliament; Wicliffe's translation of the Bible was released in 1381; and the death of the youthful Richard II in 1399 marked the downfall of the Plantagenet Dynasty. Upon the accession of the Lancastrian Henry IV, Wykeham continues repeatedly in the records, frequently as aiding the monarch with loans of large sums of money.

Although he is at least the fortysecond of a long line of Bishops of Winchester, William of Wykeham holds one of the highest places in the history of the See. His extraordinary architectural ability, a factor in his rise to greatness, was applied to the revision of the Nave of Winchester from 1394 to his death in 1404. The Norman piers of the Nave were through his munificence and direction encased in Perpendicular moldings; the Nave arcade was heightened and the clerestory extended downward so as to leave only a "blind" triforium; and the whole was crowned with an elaborate stone vaulting. Due to this change, the Nave now presents a magnificent and impressive appearance, quite fitting for this, the longest Cathedral in England and the longest medieval Cathedral in Europe.

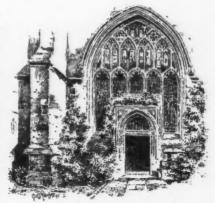
Wykeham founded two Bishop schools, St. Mary's at Oxford, and St. Mary's (New College) at Winchester. These institutions, of inestimable value in the history of English education, are training the youth to this day; and the endowments, despite the passing of many centuries, still are intact. At his death, his various bequests, amounting to the equivalent of one and a half million dollars, were devoted to the furtherance of education and religion. He previously had arranged that Broughton Castle and other of his estates would be possessed, as they still are, by his kinsmen.

The permanency of Wykeham's influence clearly is attributable to his wisdom in directing his brilliant talents into channels of sound usefulness. His much discussed motto, Manners Makyth Man, perhaps may mean that innate virtues rather than studied ones are the basis of highest character. Certainly his own life, combining active patriotism, continuous service to the Church, princely liberality in the causes of re-



19. NAVE BAYS IN WINCHESTER CATHEDRAL

At the right is represented one of the original Norman bays, 1070; at left, the Perpendicular Transformation wrought by William of Wykeham between 1394 and the year of his death, 1404.



From "Winchester," by Philip W. Sergeant, London, George Bell & Sons

20. THE CHANTRY CHAPEL OF NEW COL-LEGE (ST. MARY'S)

Founded in 1882 through the foresightedness of William of Wykeham, New College wrought one of the greatest changes for good ever experienced by the English educational system. The endowments of this College have continued intact for more than five hundred years.

ligion, charity and education, and personal piety of a sincere nature, sets an example which few have succeeded in equaling.

The Chantry of William of Wykeham in Winchester Cathedral is one of the most beautiful monuments remaining of medieval England. Within it is the original sarcophagus bearing the effigy of the Bishop in canonicals. A strip of red-enamelled brass about the tomb bears an inscription reading in translation:

Here, overthrown by death, lies William surnamed Wykeham.

He was Bishop of this Church, which he repaired.

He was unbounded in hospitality, as the rich and poor alike can prove.

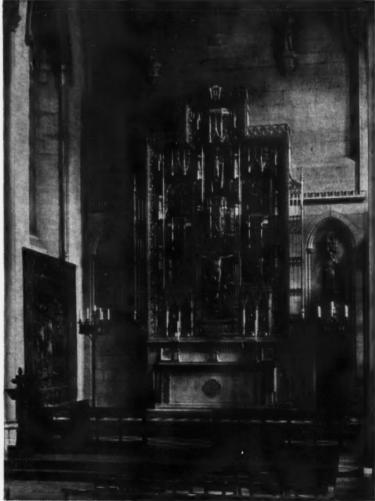
He was also an able politician, and a counsellor of the State.

By the colleges which he founded his piety is made known;

The first of which is at Oxford and the second at Winchester.

You, who behold this tomb, cease not to pray That, for such great merits, he may enjoy everlasting life.

(To be continued)



CHAPEL OF ST. MARY, THE SANCTUARY.

WASHINGTON CATHEDRAL.

THE REREDOS DEPICTS SCENES IN THE LIFE OF ST. MARY THE VIRGIN.

This illustration, from a natural color photograph, is one of the twelve subjects in the 1939 series of Cathedral Christmas Cards issued by the National Cathedral Association, Washington, D.C.

"A Time for Every Purpose"

-Ecclesiastes 3:17

Man Has Striven for Beauty as Well as Accuracy in His Construction of Time-Measuring Devices.

Sundials, How to Know, Use, and Make Them. By R. Newton and Margaret L. Mayall, illustrated with photographs, line drawings, and diagrams; 197 & xv pages. Boston: Hale, Cushman and Flint. \$2.00.

Despite the ubiquitous electric clock, and the watch on almost every wrist, even a small child usually can recognize and explain simply the use of the sundial. This time-honored instrument, of practical use in former years, has become an almost indispensable garden decoration. It carries a pervasive, intrinsic charm, akin to that reminiscent esthetic urge which calls often for candles in this age of electric light. Measuring the passing of the silent, mighty hours, the sundial's presence in a garden imparts a curiously pleasurable sense of peace and retirement.

The average person's knowledge of the sundial is, however, rather meager. If he reads the exact time (not always a simple matter), he does not understand necessarily the principles involved. The garden lover alone would have a score of practical questions. Those who have seen some of the splendid dial collections in this country (such as that in the Adler Planetarium, Chicago, and the Columbia University Library, New York City) realize the wealth of fascinating material, of historical and practical scientific nature, which by many of us often remains comparatively little understood.

The authors of Sundials have undertaken ably to clarify the entire subject. Beginning with a historical account of dials and time-measuring devices from the time of almost nebulous ancients, the book describes with well-planned detail the principles and steps con-

cerned in the construction of a sundial, and brings its account into the immediate present by describing the *Time and the Fates of Man* dial at the 1939 World's Fair at New York. So many types of dials are considered that, undoubtedly, the needs of nearly all classes of readers will be met by the material presented. Despite the scope of the work and the nature of the subject, the lay reader will find no need for technical training in following the exposition.

The authors were well experienced for the work they have accomplished. Mr. Mayall is in charge of the Ernest Collection at Harvard, and is a land-scape architect. Mrs. Mayall for years has been doing research work as a mem-



TIME HAS NOT MARRED ITS ACCURACY

In the Bishop's Garden of Washington Cathedral, this bronze sundial is inscribed Tho. Heath, London, 1712; the capital is of the 13th Century.



CATHEDRAL LANDMARK BEARS TWO SUNDIALS

About the center of the transept of the horizontal cross is a circular hour dial. The vertical cross is the gnomon for the altitude dial which, through the declination of the sun through the seasons, indicates accurately Feasts and Fasts of the Church. The bronze plaque bearing the dials is six feet long and four feet wide. This photograph was taken especially for Sundials, How to Know, Use, and Make Them, by R. Newton and Margaret L. Mayall.

ber of the Harvard College Observatory staff. In her work of determining the spectral classes of stars, she has discovered some rare variables and new stars, or nova. The volume reflects the authors' joy and pride in studying astronomical subjects.

Of especial appeal are the chapters Portable Sundials and Interesting Dials of the World, containing some fascinating lore. Included in the latter chapter could well have been a photograph and description of the monumental Class of 1885 Sundial on the South Quadrangle of Columbia University. The gnomon or stylus of this memorial

is a fifteen-ton ball of polished, dark green granite; and the dial "face" consists of two bronze plaques with the months portrayed in winsome allegory. The time is read, in essence, by noting upon the bronze markers the position of the edge of the great oval shadow of the ball. The general conception is by the architects McKim. Mead & White; the astronomic function is by Dr. Harold Jacoby, Professor of Astronomy; and the bronze plaques were designed by William Ordway Partridge.

The photographs of the book are excellently selected and are reproduced with pleasing clarity. Included among them, and with suitable descriptions. are those of the analemmatie dial, laid out in 1756, of the Church of Brou at Bourg, France; the vertical dial on a buttress of Ely Cathedral, England: and the combined dials (one for the daily hours, the other for the feasts and fasts of the Church) on the Cathedral Landmark in the

Close of Washington Cathedral.

Not mentioned in Sundials, but well worthy of note, is the dial located in a little corner of the Bishop's Garden at This charm-Washington Cathedral. ing and unique memorial was presented by Mrs. John H. Gibbons. Mounted upon a 13th Century capital of carved limestone, the bronze dial bears the inscription Tho. Heath, London, 1712. On the face of the dial is inscribed the hour markings of the names of widely separated cities and countries of the world. At noon as shown on the dial, the time of those foreign points automatically is indicated.—H. L. STENDEL.



COLLEGE OF PREACHERS

THE POST-ORDINATION TRAINING OF THE CLERGY*

By the Very Reverend Noble C. Powell, D.D.

II Tim. 1:6-For which cause I put thee in remembrance that thou stir up (stir into flame) the gift of God, which is in thee through the laying on of my hands.

III. SOME OPPORTUNITIES

HERE can opportunities be found to meet the needs arising as a result of the situation which confronts us? They are all about and the Church, in her ordinal, assumes that her clergy will continue their preparation all the days of their lives. In the ordering of Deacons, the Church prays that those ordained "may be found worthy to be called unto the higher ministries" in the Church. How can they be found worthy if they never grow? In the questions addressed to those who are to be ordered Priests, it is clearly assumed that those being so ordained will continue their study, for in no other way can they faithfully perform their vows.

Where, then, can opportunity be found to keep those obligations so freely assumed when one is ordained? It is clear there are two broad fields: the one in active parochial life, the other in what is generally known as "academic life.

It would be extremely difficult to

overemphasize the opportunities for post-ordination training and study, which surround the active parish priest. It is in the parish that one can see life as it is, while never losing his vision of it as it can, and ought to be. He can, in the midst of man's hopes and fears. test out for himself not only the truth and efficacy of certain teachings of the Church, but his own effectiveness as a minister of God.

What of the Bible? All of us know there is a sad falling-off in its study. This is a tragic loss, for these documents record a story of God's outreach for man, and man's response. And those dealings are with men on this earth. It is obvious that the brief span of seminary life is totally inadequate, however excellent the courses offered. to do more than give an introduction to the Bible, and provide methods which will make possible intelligent and careful study after ordination. Remembering that the Bible records what took place in life, where can one test Bible truths so fully and completely as in the same realm? It is in the faithful discharge of one's pastoral ministry that the eternal truths of the Bible will be made one's own, thus enlarging and enriching his ministry. Such study should be a never-ending process which will issue in more effective preaching and more sympathetic counsel. One cannot stress too strongly the incomparable opportunity the parish priest has because of his busy round and difficult

^{*}Final installment of the twenty-fifth annual Hale Memorial sermon delivered January 26, 1939, at Seabury-Western Theological Seminary in Evanston. Illinois, by the Dean of Washington Cathedral and Warden of the College of Preachers. The first part of the sermon appeared in the midsummer, 1939, issue of The Cathedral Age.

human situations and problems, to bring out of the treasury of the Scriptures, that which men of today so great-

v need.

What is true of the Scriptures is also true of Christian doctrine. For all its formulation, is it not correct to say that Christian doctrine is built up out of what men have experienced of God? Of course, this does not mean that every man has had every experience, or that every doctrine has, as yet, been tested out by men. But it does mean that, before there could be the doctrine, there must be the materials out of which it is constructed or from which it can, with assurance, be predicated. The Doctrine of the Incarnation, God made manifest in the flesh, came not from any speculative interest, or as the solution of a metaphysical problem, but only as the necessary expression of what experience had taught. Man's experience with the truth of any doctrine broadens with the enlargement of life, and when all men come to know the truth of the Incarnation, be that knowledge great or small, there is no man who can estimate the added meaning of the doctrine for all mankind. This knowledge will not come all at once, but it is with individuals to and through whom it will come, that the minister deals as he goes about his What glorious adventure this is: visiting the sick, encouraging the disappointed, strengthening the weak, rejoicing with the strong in their success, knowing all the while that some new expression of the love and power of God may flash before his eyes and through him be made available to all the Church

There is the doctrine of the Church. What is the Church? There is a definite teaching. What can the Church do? There are definite claims. Now are these mere theories, woven out of the gossamer-like stuff of one's wishful thinking, or does this teaching rest on a substantial foundation?

WHAT IS THE CHURCH?

What better opportunity could one have, to observe and know what the

Church is in the lives of men today. what power is being used, what influence is being exerted, what hopes can be kept alive in dark hours, what changes brought about in the lives of men, than as a commissioned officer actively engaged in the work of the Church? What an opportunity to study the life situation and examine the claims of the Church, when life lays hold on those claims. There are many questions being asked about the Church today, and few more insistent than "What is the Church?" Great point is given to this because of the unhappy divisions in Christendom. Every time there is a celebration of the Holy Communion we pray for union with our Lord. Who are to be united? Ourselves alone; or all mankind? Surely not ourselves alone. We believe the Church is the body of Christ. Who are members of that body? This is a weighty question, made all the more so by the state of the world in which we live. Church must be united against the forces of evil, but not in the realm of theory if that unity is to be of any pow-er amongst men. Dr. Goudge points out in his excellent book, The Church of England and Reunion, that it is only when we face the facts where we are. in the light of all our experience, that we may expect to make any progress toward the goal of Christian understanding.

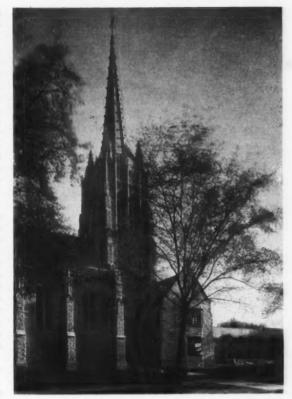
It has been said that "the end of religion is worship," and it is through worship that the human spirit has access to God. If faith is to remain alive, men must worship. Alike in the individual and in the community, neglect of worship leads directly to weakness of belief. Experience shows that when belief is reinvigorated, that reinvigoration comes, not by way of the mind, but by worship. And one of our greatest needs today is for new and more intelligent emphasis on worship. Without in any way being lax in their use, or disloyal to their provisions, we can supplement our prescribed forms of worship. There are vast stores of liturgical treasures readily available today to all

who are interested in them. This makes possible wonderful opportunities in the field of worship. One does not have to experiment with totally new and untried forms. He can use those which have proved their worth. The need for this use is apparent, for our churches are half empty. not because men and women have lost interest in that for which the Church stands, or no longer want what the Church can give, but all too often because the means used do not seem real enough or full enough to satisfy. Where men have used new methods, there has generally been renewed interest. Once that is aroused, then it is the ministers' incomparable privilege to nurture that interest until it brings forth fruit in the consecration of new lives to our Lord's service.

The importance of added knowledge and wider use of the liturgical resources available is

greatly increased when we think of worship in connection with the movements now under way, looking toward Christian understanding and The way to unity is beset by difficulties and many of these are of an intellectual nature. We worship one Lord. Has it not been proven over and over again that the most effective method of reconciling intellectual differences is devotion to a common object? If the devotion of our hearts be given to one Lord in common worship, the goal so earnestly sought and prayed for may be nearer than we expect. God grant that it may be.

These, and many other such opportunities for self-training lie at the fin-



SEABURY-WESTERN SEMINARY CHAPEL Dominates group of buildings in Evanston, Ill.

ger-tips of our parish priests. Any man who wills to do so can strengthen both himself and his parish by using what any parish can supply in abundance. But he need not confine himself to what lies within the boundaries of his parish. There are many institutions which are doing admirable work by providing short periods for study and devotion. In the forefront of these institutions stand several of the religious orders in Their resources, while the Church. small, are available to the limit, to all who wish to make use of them. The Church owes a debt to these communities which it is slow to appreciate and even slower in trying to pay.

Then, too, there are a number of

societies in the Church, several of them supplying outlines of study to all who will enroll. These outlines are easily available to the clergy. Without leaving his parish for so much as one day, it is possible for a man to join with others of like mind in directed study in many fields.

WHAT IS THE COLLEGE OF PREACHERS?

One cannot speak of the post-ordination training of our clergy without a word about the College of Preachers in Washington. This institution has made a unique place for itself. The Church will continue to be under great obligation to the Right Reverend James E. Freeman, Bishop of Washington, and the Right Reverend Philip M. Rhinelander, former Bishop of Pennsylvania and first Warden of the College, who fashioned the gift of a far-sighted and devout layman into an instrument of surpassing worth to the whole Church. Week by week, clergy from all the land visit the College where, under competent leadership, they participate in conferences dealing with sermon construction. Christian doctrine, and such other subjects as are pertinent to the work of the ministry. As a result of the study and fellowship and worship together, many of those who have attended the College have banded themselves together in a group known as "Associates of the College of Preachers." The members of this group are observing two rules of life formulated by Bishop Rhinelander. One has to do with the devotional life, by prescribing a halfhour daily of prayer and meditation, and the other with study, by prescribing six hours each week for non-utilitarian reading.

In addition to the work done in the short conferences, opportunity for more intensive work is given to men of marked ability. In groups of twos and threes, men are invited to withdraw from active parochial life for a period of weeks or months, and live in College. They have available the great library resources of Washington, and an able Director of their studies. The value of their experience while at the College is shown by the quality of the work which they do upon their return to parochial life. It is the hope of those who have the interests of the College and the Church at heart, that the day is not far distant when added resources will make these privileges available to a much larger number of men than is now possible.

The second great field in which men can find post-ordination training, under the direction and leadership of masters in their several departments, requires but a word. The post-graduate courses offered by recognized institutions of higher learning are well known to evervone. When a man of scholarly bent is willing to seek training along academic lines, every means should be provided to enable him to do so. But it is sadly true that in order to do so, in far too many instances, a new sense of the Catholicity of the Church must be developed. The prevailing attitude of our congregation is that of ownership of the clergy serving them. If a clergyman be possessed of marked ability in some field where he might serve the whole Church, how often it is that his congregation in releasing him, if it release him at all, does so grudgingly, as though it were doing the Catholic Church a favor. There must be engendered a new sense of corporate responsibility and opportunity, out of which will come a glad cooperation with all the Church in fitting the clergy for their largest possible service to the whole Church.

The time is long since past when the Church, as a Church, can disregard the imperative need for wise and continued training of her commissioned officers. Dependent upon the seminaries to provide her clergy, yet the Church, as a Church, makes no provision for the seminaries. The situation is both anomalous and intolerable, and the sooner the Church faces it, the sooner it will be mended. Far too long has the Church depended upon interested individuals to bear the burden of theological training. The results are far better than we have any right to expect, given the conditions, but they are not as good as they ought to be and as they will be when the Church gives that attention to the subject which its

importance demands.

In the meantime, what an opportunity there is for parishes, dioceses, provinces, yes and the General Church, to establish fellowships, and when needed, new professorships, in our seminaries, and acting through some competent academic agency, appoint capable men to these new establishments. What a long way this would go toward providing needed facilities for post-

ordination training. As one takes account of available faeilities for seminary work, it appears these are greater than are needed for the present number of candidates for orders, and possibly greater than will be needed for some time to come. Whatever may have been the reasons for the establishment of the existing institutions, one may well ask if these reasons are compelling ones at the present time. Might it not be possible for the Church, acting through General Convention, to establish some workable plan whereby all our seminaries, without losing in any sense their corporate identity. could be brought into one cooperative system which would make adequate provision for training the Candidates for Holy Orders, and also make available facilities for special types of work which need to be done for the good of

TRAINING NECESSARY FOR SPECIALIZED WORK

the whole Church?

For example, one institution might be given over wholly to what we now know as "post-graduate" work. Surely all of us appreciate the tremendous importance of such work, especially in theology. Another might be devoted to the special training of those who have dedicated their lives to work in the mission fields. There are many phases of mission work which men just graduating do not know. What a saving in experiment on the part of these men if



SETTING FOR HALE MEMORIAL SERMONS Interior of Chapel where Dr. Powell preached.

they could attend an institution especially equipped to deal with mission work and the problems of the mission fields to which they may go. Such institutions could be of incalculable aid to missionaries home on furlough, or brought back for additional study and training after a period of time in the field.

The demands made upon the Church for clergy who can do institutional work seem to be on the increase. Such work is often of a highly specialized nature. There should be some place which could give, in cooperation with secular institutions, the ordered training necessary to send these men into their work fully equipped to do it.

Men come into our ministry from other ministries. Surely something, somewhere, should be provided for them. Many a mistake and many a heartache would be avoided in making the adjustments which must be made, if there were an institution to which they might go during the period of transition. At the moment, so far as I am aware, there is no consistent effort being made to meet this need except in the College of Preachers.

Some such scheme as I have sought to indicate in a general way, might well be expected to bring the subject of the post-ordination training of the clergy in a serious way to the attention of the Church, and most probably secure for all the seminaries more adequate support

Certain clergy and some laity of the Church have, for years, dreamed of a day when, in some central locality where library facilities are adequate, there might be established an academy to which men of recognized scholarly promise, from all the world, might go, and in which, with no responsibility

save that to Truth, devote themselves to prayer, meditation and to study. What will come of it? Who can say? If the monastic institutions of a former day kept the torch of Truth aflame when all about was darkness, is there not promise that in a day of eager, heartrending search for truth such a group, alert to the world about and devoted to one common Lord who is the Truth, may find that Truth which will set men free?

Our Lord has entrusted to His Church the gift of life for which all men yearn. The Church lays hands upon her sons, setting them apart for the office and work of the sacred ministry, giving to them the gift of the Holy Ghost, the Life-Giver. But now, as in the day when St. Paul made that gift to his son in the faith, the gift must be stirred into flame. Only so will there be disclosed to all men everywhere that way which leads to eternal life.

THE CATHEDRAL IN THE NATION'S CAPITAL*

By Joseph Kerr Maxwell

Upon her western hill she stands,
Her spires e'er pointing to the sky.
A canopy of stars o'erspread,
The curtained night to glorify.
And thus she speaks to all the world;
Stand still, O man, and wonder why.
The watchful eye of God seems nigh,
And all His glory speaks to us
From out the vaulted dome on high.
And though oft chastened by His rod
Stand still, O man! Know He is GOD!

"The late author of these lines which came to THE CATHEDRAL Age through Miss Wilmuth Gary, a member of Epiphany Parish in Washington, had an intense interest in and love for the Cathedral. He used to come to Mount Saint Alban frequently, and one night, while gazing at the Cross surmounting the Apse, with a brilliant star directly overhead, he had the inspiration to write the poem now published in his memory.—Edutors's Note.

The School of the Prophets

By the Right Reverend Karl Morgan Block, D.D. Bishop Coadjutor of California

IT is the considered judgment of many of the younger clergy of the Church that the most conspicuous contribution made to their lives and ministries in recent years has come from their attendance at the conferences held at the College of Preachers, an institution associated with Washington Cathedral. Especially is this true of those who have been privileged to return to the College with some regularity over a period of years.

Obviously, a College located on the eastern seaboard cannot provide adequately for the needs of the west coastal area. Transportation costs are prohibitive. As a general thing, only one clergyman from each diocese or district in the eighth province has been able to attend the College in the District of Columbia in a period of three

veare

The establishment in this area of an institution undertaking a similar service can provide for upwards of one hundred and twenty men in a single Moreover, the need is greater here than in the east. The loneliness of many of our clergy who live miles from their fellows, their inability to keep abreast of current theological and social trends, their incapacity to check the development of their own preaching, their difficulty in gaining new pastoral insights, and learning new techniques, all make it highly advisable for them to have the personal contacts of a communal life and the individual instruction which such a conference af-

A ten day period has been determined upon for these conferences to justify the expense of travel and to give sufficient time for individual attention to a group numbering eighteen to twenty. The conferences have been arranged so that a clergyman need be absent from his parish for only one Sunday. To many men living in remote

places a trip to San Francisco should provide in itself some degree of mental and spiritual refreshment.

Largely through the generosity of the trustees of Grace Cathedral, the Chapter House, formerly the home of the Church Divinity School of the Pacific, is being refurnished and restored for the use of the School. The building thus regains its erstwhile function. and becomes a post-graduate school for the clergy. Most of the services and the preaching will be held in the beautiful Chapel of Grace in the nearby Cathedral. Outstanding leaders, many of whom have already conducted similar conferences in the College at Washington, have been and will be secured. The tested experience of the College of Preachers has been set as a criterion.

To avoid confusion and in order not to trade upon the achievements of the great College established by Bishop Freeman, the official designation of our enterprise will be "The School of the Prophets, Grace Cathedral, San Fran-

eiseo."

For the present, our institution must necessarily be a personal venture of faith, supported by private gifts and the help of a committee of the Diocese of California. The bishops of the diocese and districts of the far west nominate the men who attend. At the close of each session the leaders and staff grade the students, and upon this selective standard men of special promise are invited to smaller conferences for more intensive study and work. Ultimately it is hoped that conferences can be held for special groups, college pastors, rural clergy and social workers.

In these troubled days of kaleidoscopic change it is imperative that our priests have all possible aid in achieving a richer and more efficient ministry. The School of the Prophets opened with Bishop Dagwell, of Oregon, as its leader on October seventeenth.

"Seeing We Have This Ministry"*

BY CANON WILLIAM MURRAY BRADNER

N THE Epistle for St. Matthew's Day which was written by St. Paul, one of the patron saints of Washington Cathedral, are these phrases: "Seeing we have this ministry—we faint not," and "We preach not ourselves, but Christ Iesus the Lord.

We think upon these words today, realizing that St. Paul had in mind not only the ministry of the ordained clergy of the Church, but the ministry of every Christian. Our ministry here as pilgrim aides in Washington Cathedral is an opportunity for

each one of us to dedicate his capacities to God.

In each one of us God has placed capacities and powers. Some of these we hold in common, but some are peculiar to each individual. In this ministry of the aides we can use our own particular capacities to the fullest degree when they are dedicated to God. No two people would conduct a pilgrimage exactly alike, even if they used the very same words, because no two people are exactly alike. Each one has special gifts as a child of God-gifts which will grow and keep on growing as we use them in this dedicated service.

Such an opportunity carries with it an equally great responsibility to give our best—to use our capacities in the fullest possible way for God. This responsibility we owe not only to ourselves-not only to our fellowmen-but to God. Before Him we stand commissioned for this task-called by His love, endowed by His gifts. To Him we are responsible for the way in which we exercise the ministry of Chris-

tians here in Washington Cathedral.

St. Paul says "Seeing we have this ministry we faint not." It is true, indeed, for us that our strength comes from the ministry we exercise. It is strength which God gives us to do good-to do His will. Power from God is not just power for anything. It is always power for good; power for doing His will. It is not stored up in us like a storage battery; rather it is His power flowing through us whenever we are doing that which is good, whenever we are carrying out His will. Through that experience strength comes. This strength is first of all for the task itself but it carries over into every day and every night. By this ministry we gain strength to carry the burdens which each of us has to bear.

All this is true for us because we "Preach not ourselves but Christ Jesus, the Lord." More and more in these days we need to know Him as our Lord. We do not want to lose Him, as our companion. We shall not stop thinking of Him as Jesus of Nazareth, nor shall we forget all those human aspects of His living, which make His companionship so intimate. But we must go on from this to know Him

as our Lord and our Redeemer.

Each one of us must learn to think of Him as the one who has redeemed life for us-who has made life different. Pondering on this truth we come into that spirit of reverence whereby we kneel before Christ and acknowledge Him as Lord. We come into the meaning of that phrase which, however interpreted, is a phrase of rever-

"The Son of God."

It is this spirit which the world needs sorely today. It is the peace of God-the peace which the world cannot give. If we will fill our own minds with the spirit of Christ, that spirit will move on from us into the minds of others. They will receive here a peace which they did not have before and it will abide in their hearts.

^{*}Summary of a meditation delivered at Corporate Communion for the pilgrim aides in the Chapel of St. Joseph of Arimathea on St. Matthew's Day by the Canon Precentor.

They Also Serve the Cathedral

V. Roberta H. Saltsman, Chief of the Pilgrim Aides

By Elisabeth E. Poe

N THE mosaic of Cathedral service made up of living stones-men and women dedicated to the high purpose of making the edifice truly "A House of Prayer for All People"there is a picturesque group whose task is the ministry of Christian hospitality.

How needed is such a ministry can be realized when it is stated that more than two hundred thousand persons from all states and many foreign lands come yearly to Mount Saint Alban and visit the Cathedral. This number, based on actual count, does not include thousands who visit the Bishop's Garden and buildings other than the Cathedral.

In this pilgrim multitude are all kinds and conditions of men and women. Upon the Cathedral officials and staff is a solemn obligation to make certain that these worshipers and pilgrims receive inspiration and godly counsel. They present an opportunity to spread the Gospel story and to emphasize the missionary aspect of the Cathedral's work.

From the records we learn that this hospitality ministry has been fruitful in baptisms and confirmations, renewed levels of Christian living, and in new faith among many.

The tradition of Cathedral hospitality is as ancient as Christianity itself. In olden times wanderers and travellers came to abbeys and Cathedrals, not only certain of welcome, but if necessary, of food and lodging as well. In modern days, when housing facilities are ample in our towns and cities, this type of hospitality is no longer defrom Cathedrals. But spiritual welcome is and ever will be.

There is a woman on the staff of Washington Cathedral who, in the seven years of her particular service, has directed the welcoming of nearly two million persons to the Cathedral precincts. She is Mrs. Roberta H. Saltsman, widow of James A. Saltsman, chief of the pilgrim aides. Groups from fifty volunteers are on duty under her direction, to extend greetings to the more than five hundred visitors who come to the Cathedral daily. Sometimes the number in a given day rises to around 1,000 persons, or even to nearly 15,000 on a pleasant Easter Day. No matter how few or how many come daily, purple-gowned pilgrim aides wearing quaint academic hats of the same shade, are ready to give each of them an individual greeting. Furthermore, each pilgrim is handed a leaflet giving facts about the Cathedral and a copy of the Pilgrims' Prayer with the Pilgrims' Psalm, No. 122, printed on the reverse side.

The prayer reads as follows:

O Lord, our Heavenly Father, we beseech thee that thou wilt be our guide through all the changes and chances of this mortal life. Be with us as we make our pilgrimage in this thy house. Fill our hearts with reverence and the love of thy name, inspire us with devotion to thy kingdom, and finally when the days of our earthly pilgrimage are accomplished, bring us into thy house eternal in the heavens, there to dwell forever and go no more out; through Jesus Christ, Our Lord, Amen.

At the bottom of the prayer are printed these words: "Presented on the occasion of your visit in Washington Cathedral." Doubtless this will be a precious souvenir in many Christian

households.

"I feel exceedingly proud of each and every one of our pilgrim aides," said Mrs. Saltsman recently. "Their devoted voluntary service is the underlying reason for the success of our ministry of hospitality. Faithful and regular in their attendance, they look upon the opportunity to serve as a high privilege and a real obligation. Only in cases of real emergencies in their private lives do they fail to appear on the morning or afternoon they have

chosen."

Mrs. Saltsman usually stands near the Canterbury Ambon in the Crossing of the Cathedral when the pilgrims enter and gives them a cordial greeting. Then they are gathered in groups at short intervals and taken by one of the aides on tours of the Cathedral. through the Crossing, Great Choir, North Transept, and the Crypt Chapels. The hospitality service begins at 9 A. M., and lasts until 5 P. M. Mrs. Saltsman endeavors to keep four pilgrim aides on duty at a time. Each aide gives four hours on one day a week, morning or afternoon, and receives two weeks' careful training before she appears in purple cap and gown. Mrs. Saltsman pointed out that the wearing of robes by the aides gives them more authority and quickly iden-

tifies them to the pilgrims. The active pilgrim aides at present include: Mrs. George Anderson, Mrs. Harry A. Baldridge, Mrs. Smith Brookhart, Jr., Miss Addie Brown, Miss Anna Burchard, Miss Madge Cooke, Mrs. E. B. Dovall, Mrs. J. S. Earle, Miss Isabel Erwin, Miss Eleanor Fitts, Mrs. Mary Gaylor, Miss Jean Good, Miss Helen Griffith, Mrs. Walter Gleichman, Mrs. R. N. Griswold, Mrs. Charles S. Hamilton, Mrs. James Henderson, Miss Elizabeth Hildebrand, Mrs. Richard W. Hynson, Mrs. S. M. Johnson, Miss Emma F. Kent, Mrs. R. C. King, Mrs. F. M. Knox, Mrs. Albert H. Lucas, Miss Harriett Luhn, Mrs. Laidler Mackall, Mrs. H. W. Marlow, Mrs. Morris E. Marlow, Miss Julia Mc-Farland, Miss Ruth McRae, Miss Lucy Nash, Mrs. John Nesbitt, Mrs. Robert Kirkpatrick Noble, Mrs. William F. Penniman, Mrs. T. H. Price, Mrs. Ralph W. Richards, Mrs. J. E. Rolfes, Mrs. R. V. Russell, Mrs. Carl Stodder, Mrs. Catherine B. Strong, Mrs. H. R. Swartzell, Mrs. Thomas Treadwell, Mrs. Nina K. Trible, Mrs. Roland Whitehurst, Mrs. P. L. Wilson, Mrs.

Raymond L. Wolven and Mrs. A. G. Zimmerman. Inactive and former aides are available as substitutes on special occasions.

On Sunday and Saturday afternoon, the aides are assisted by a group of laymen who include John H. Bayless, Curator of the Cathedral; James Lampe, Fred P. Myers, Ogle R. Single-

ton, and Henry W. Starr.

Mrs. Saltsman has had an interesting personal history. She was born in Leesburg, Virginia, the daughter of Robert Harper, and is a sister of Colonel Robert N. Harper, a retired banker of Washington. One of her sisters is Mrs. William Earl Clark, who is active in the work of St. Alban's parish church.

Mrs. Saltsman went to school at the Leesburg Academy. When the family came to Washington, she finished her course at the Eastern High School and later took a business course at the Old Business High School. She married James A. Saltsman, a graduate of the University of Virginia. They had two children, Nancy Harper Saltsman, a graduate of National Cathedral School, and James A. Saltsman, Jr., who graduated from Washington and Lee University last June.

The chief pilgrim aide has been interested since childhood in church work. She started going to St. Alban's church in 1920, where she sang in the choir and was a member of the Rector's Aid and of the Women's Auxiliary—also one of the founders of the Young People's League in that parish.

Mrs. Saltsman first became associated with the Cathedral in 1929 when Canon John W. Gummere, now rector of Zion Church in Charles Town, West Virginia, started the ministry of welcome among pilgrims and other visitors. When it was found necessary to reorganize several phases of the National Cathedral Association program in 1933, Mrs. Saltsman was asked to take charge of a group of volunteers who accepted Bishop Freeman's invitation to render this gracious service. With splendid ability she built up the corps of aides



THE CHIEF OF PILGRIM AIDES PERSONIFIES THE MINISTRY OF CHRISTIAN HOSPITALITY Mrs. Roberta H. Saltsman and her volunteer co-workers welcome pilgrims all through the year.

CATHEDRAL AGE.

to its present strength, working in close cooperation with the Editor of The Asked recently what reaction she had noticed on the part of the pilgrims to the inspiration of this great Cathedral,

in what has been called "a godless

age," she replied:

"The majority of the pilgrims display a marvellous enthusiasm and reverence with which they regard the Cathedral. For instance, a young boy stood at the entrance the other day. Suddenly he called out: 'Come on, Ma, come on! It's wonderful. makes me dizzy.

"That the spiritual as well as the architectural side appeals to the average pilgrim is attested by the many requests we have for prayers for themselves or for some friend or relative. Many remain for the noon day intercessions and the evensong services."

When asked what interests the pilgrims most in the Cathedral, Mrs. Saltsman answered: "The stained-glass windows, President Wilson's tomb, and perhaps the Canterbury Ambon or pulpit. They want to know the history and origin of everything. Visitors from all parts of the country are pleased to find their state flags hanging in the Cathedral, from the Triforium Gallery.

'Since the new World War started, I notice more people are using the chapels reserved for private prayers. May I point out that the pilgrims give generously of their means through the Cathedral offering boxes and in memberships for the National Cathedral

Association.'

Mrs. Saltsman called attention to the fact that more than 22,000 persons came to the Cathedral in August. The busiest times for the pilgrim aides are from the middle of March to the middle of September. Thousands of students and school groups visit the Cathedral Mrs. Saltsman praised their good behavior and interest in the work. Often they take out corporate memberships, sharing THE CATHEDRAL AGE through their library or principal's office, or place stones in the fabric. When the young people first enter the Cathedral, sometimes they act as though they were on a sight-seeing tour. When it is explained to them that they are seeing a Witness for Christ in the National Capital, their mood changes. Before the pilgrimage is over, Mrs. Saltsman reports they exhibit real reverence and a fine appreciation of the spiritual side of the enterprise.

The pilgrim aides now function under the Reverend William M. Bradner, Canon Precentor of the Cathedral, who is their chaplain and understanding colleague. They hold a monthly meeting, either uniting in Corporate Communion in the Cathedral, or assembling for a business and social evening. Often at the evening gatherings, a speaker presents some phase of the Cathedral

THE TEMPLE ON THE HILL

By Florence MacDermid

On the Sabbath day I visited the Cathedral in Washington. On Saint Alban's hill it stands, lifting its beautiful towers to the sky, a partially finished structure, but a dream come true of the sainted bishop who lies close by the altar in the Bethlehem Chapel of the Holy Nativity.

It was my thought to pass a quiet hour in the boxwood garden, but seeing a large group entering the Cathedral, I followed on. We listened attentively to the aide who explained its architectural features, the unusual pastel coloring of the stained glass windows, the significance of the Chapels of St. John and St. Mary; then followed along past the tragic figure of Lincoln kneeling in prayer, down the steep, narrow stairway to the Crypt. We entered solemnly the Chapel of Bethlehem with its memorials to the great and valorous, its lovely 20th century glass windows and exquisite altar. We tarried in the 11th century Chapel of the Resurrection, then reverently passed out through the hand-wrought iron gates, down the long. narrow vaulted corridor, back to the light and warmth of the afternoon sun.
I wandered down the hillside and sat

on a bench listening to the singing of the birds and musing upon the many years of labor still to go into the completion of this temple on the hill. I thought of the gathered pennies of thousands of little children from the far corners of our country whose gifts helped turn the first spade full of soil and lay the foundation stone; marvelled at the unceasing zeal of the men and women furthering this great projeet-a nation's temple-symbolic of the Faith that has stood unmoved down the centuries. In memory I saw again another temple-Chartres, the beautiful Cathedral of France.

It was on a cold, raw day in March that I climbed alone the hill to ancient Chartres; up the smooth stone steps, past the heavy oaken doors, over the floors worn by the feet of many way-farers, to kneel in prayer with a few silent worshipers. In awe and admiration I looked upon the marvelously hand-wrought figures circling the chapel, their exquisitely fashioned faces spiritually alive with their message, telling the story of the life of the Virgin Mary. All of this—the handwork

of many laborers toiling for twentysix long years, while the villagers of Chartres gave them freely of food and shelter. Money came from kings and peasants throughout the then civilized world for the building of this first Notre Dame Cathedral.

Passing out through the portal, I paused at the feet of the Christ, standing guard with uplifted hand, blessing those who enter and those who depart. Down the long flight of steps—a glance backward—the darkened clouds had lifted. A slash of crimson streaked the sky as the setting sun threw its long rays against the rose window between the towering steeples silhouetted against the sky—the benediction of Chartres.

What is the meaning of this sacrificial faith that builds temples to the living God? In these days of world unrest, when some nations are disowning God and tearing down His temples, let America, a Christian nation, hold high the spirit of Washington Cathedral of today and the spirit of Chartres of yesterday. They both are of God.

"And on the Sabbath day, as was His custom, He went up into the Temple to pray."

Form of Testamentary Disposition

PERSONAL PROPERTY

I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, the sum of dollars.

REAL ESTATE

I give and devise to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever

In the District of Columbia and in most of the States, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.

For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.

"In Memoriam"

MRS. JOHN FRANCIS SMITH

Mrs. John Francis Smith, of Frederick, Maryland, died suddenly on July 31st from a cerebral hemorrhage. Born Emily Nelson Maulsby, daughter of Mr. and Mrs. William P. Maulsby of Frederick, she was the widow of John Francis Smith, a member of the Frederick Bar and son of Dr. and Mrs. Frances Fenwick Smith.

It was fitting that Mrs. Smith, coming from a family that for generations had been identified with Church work, should be chosen as the representative of the Maryland Committee of the National Cathedral Association for Frederick County. By her splendid initiative, helpful suggestions, and un-

tiring energy, she assisted greatly in starting the work of the Committee. She organized a pilgrimage to the Cathedral from Frederick which increased the interest and brought new members to the Cathedral Association.

She was active in the work of her own parish, being treasurer of All Saints Orphanage, an institution that has been in existence for more than one hundred years.

Mrs. Smith is survived by one son, John Francis Smith, of New York She will be missed sadly by members of her community and parish who are grateful for her life and her good works in behalf of the Church and the Cathedral.

BISHOP RHINELANDER ENTERS INTO REST

As this issue of The Cathedral Age was being made ready for the press, news was received on September 21st of the death of the Right Reverend Philip Mercer Rhinelander, D.D., LL.D., former Bishop of Pennsylvania and first Warden of the College of Preachers, which occurred at his summer home "Dogbar," Eastern Point, Gloucester, Massachusetts. He had been seriously ill for several weeks following a gradual decline in health since he left Washington last spring. The funeral service was held in St. John's Church, Gloucester, with burial in his native community of Newport, Rhode Island.

Paying tribute to his colleague, the Bishop of Washington said:

"Bishop Rhinelander's death brings to a close the career of one who through a long Episcopate won the confidence and affection of his colleagues in the House of Bishops. His close relation with the Cathedral dates from 1923 when, after retiring, by reason of ill health, from his Bishopric in the Diocese of Pennsylvania, he became a member of the Cathedral Chapter, and in the following year began the work of establishing a College of Preachers on Mount Saint Alban.

"Especially gifted as a teacher, he found the College, with its younger elergy as students, altogether to his liking. Bishop Rhinelander was a singularly gentle man, deeply spiritual, widely read, and well known to the young clergy throughout

the Church.'

Dean Powell, who succeeded Bishop Rhinelander as head of the College of Preachers, said:

"For fifteen years he has been a warm friend and counselor. Since I assumed the duties of Warden of the College of Preachers, his wide experience and deep understanding of the purpose and work of the College have been of inestimable value to me. Speaking for the Alumni of the College of Preachers, I would say that we have lost a true and tried friend and a wise and understanding advisor."

A review of Bishop Rhinelander's career and an evaluation of the service he rendered to the Church and the College of Preachers will appear in the next issue of The Cathedral Age.

Cathedral Association Committees Render Account of Stewardship

By Elizabeth B. Canaday, Field Secretary

N THESE autumn months regents and local chairmen for committees of the National Cathedral Association, under the leadership of their National Chairman, Miss Mary E. Johnston of Glendale, Ohio, eagerly are watching every mail. hoping that new membership offerings will be coming from interested friends as a result of meetings held during the year.

The generosity of contributing members of the Association determines, to a measurable degree, the extent to which Washington Cathedral can carry on its program for the people of this country. Each year a goodly percentage of these memberships are enlisted through the efforts of the women's committees who labor tirelessly to bring the Cathedral's message to their several communities.

The committees have arranged lecturemeetings in the larger centers where Washington speakers presented the work of the Cathedral. Benefit parties have been held in its interest. Committeewomen have sent out letters to scores of their friends to ask for membership subscriptions. They have called upon others to present its cause. One of them has interested her friends to keep a Cathedral poster on their drawing room doors and to talk of it with all their callers.

It is hoped that in the closing months of the year there will be a large number of additional memberships received on Mount Saint Alban from those whom the committees have interested, as well as from that loyal host of Cathedral friends whose devotion to the work has come about in

other ways.

Events held this year began with a large tea at "Ballyshannon," picturesque home of Virginia's Regent, Mrs. George Cole Scott, on the James River near Richmond. The speakers were Dr. Douglas S. Freeman, member of the Cathedral Council and distinguished author; Coleman Jennings, likewise a Council member and community leader in Washington, and the Honorable Alexander W. Weddell, formerly Ambassador to the Argentine and

now Ambassador to Spain. The stereopticon slides were shown by the Editor of THE CATHEDRAL AGE in Mrs. Scott's topfloor studio at the close of the addresses.

Mrs. Scott's letters, mailed in Richmond after the tea, brought many memberships. She is hoping to increase these before the end of the year to equal the goal she achieved last year with Mrs. Henry Fairfax as her co-chairman. Through their efforts and the generosity of a former Virginia woman who matched their gifts with her own, Virginia was one of the five "high states" among the committees for

One of the newest and yet strongest of the Cathedral committees, under the leadership of Mrs. Victor Stamm, Regent for Wisconsin, entertained several hundred people in honor of Bishop Freeman on February 4th at the Milwaukee Country Club. Among the guests who came from other Wisconsin cities was Mrs. Marvin B. Rosenberry from Madison, one of the pioneer chairmen.

"I consider the Milwaukee meeting one of the finest and best organized of any Cathedral occasion I have attended outside of Washington," reported Bishop Freeman

upon his return.

Although Mrs. Stamm did not begin to organize her committee until late in 1938, they moved quickly and thoroughly in making preparations and compiling invitation lists. She was assisted ably by the Honorary Chairman, Mrs. William C. Quarles, and a group of women who included Mrs. Rosenberry, Mrs. Max W. Babb, Mrs. David A. Edgar, Mrs. Arthur T. Holbrook, Mrs. Benjamin F. P. Ivins, Mrs. Herbert N. Laflin, Mrs. George Lines, Mrs. Clifford P. Morehouse, Miss Lauretta A. Seaman, Mrs. A. Lester Slocum, Mrs. Harold E. Smith, Mrs. Arthur C. Swallow, and Mrs. Henry F. Tyrrell.

The letters sponsored by the committee brought in immediate and generous re-

sponse in new memberships.

In this effort the committee enjoyed the generous co-operation of Bishop Benjamin

F. P. Ivins and Mrs. Ivins, who, as will be observed, was one of the sponsors, as was Mrs. Morehouse, wife of the editor of *The*

Living Church.

After the Milwaukee meeting, Bishop Freeman, as has been his custom for twenty-five years, went to Chicago and addressed the Sunday Night Club in the Auditorium, where he always finds an enthusiastic audience awaiting his annual message. On the following evening he was the guest of the Church Club in Chicago and their Bishop, Right Reverend George Craig Stewart, D. D., where he spoke with his friend, the Right Reverend H. P. Almon Abbott, D. D., Bishop of Lexington, in behalf of Bishop Stewart's program for the Diocese of Chicago.

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Likewise in February occurred two interesting occasions in southern Ohio when Canon Anson Phelps Stokes of the Cathedral staff addressed two large gatherings under the sponsorship of new and enthusiastic local committees. While in Columbus to preach noon-day Lenten addresses for his son, the Reverend Anson Phelps Stokes, Jr., rector of Trinity Church, he consented to speak in behalf of the Cathedral.

Mrs. A. D. Richardson, Jr., appointed chairman on the recommendation of Mr. Stokes, her rector, was assisted by Mrs. Hugh M. Bone and Mrs. J. Frank Davidson in arranging for a large evening meeting at her own home where Dr. Stokes told about the Cathedral work and showed

stereopticon pictures.

Mrs. Roger S. Woodhull assumed responsibility for the committee at Dayton, assisted by Mrs. Delmar Hughes, Mrs. Alexander Reed, Mrs. Ernest Boehme, Mrs. J. P. Brereton, Mrs. Lamar Fluhart, Mrs. Frank Holbrook, Mrs. J. S. Levering, Mrs. Herman Page, Mrs. Phil Porter and Mrs. Sherwood Standish. An afternoon reception and tea held at the home of Mrs. Holbrook was largely attended. Much enthusiasm has been aroused in both Ohio cities as a result of Dr. Stokes' presentation of the Cathedral story and the slides, which he always shows in a delightfully vivid manner.

When membership letters were sent out in Dayton over Mrs. Woodhull's signature and the names of the sponsoring committee, the returns were encouraging.

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To vary their program and contribute more fully to the work of the Cathedral in these difficult times, the Detroit committee, largest and one of the oldest of the Cathedral groups, held a Washington Birthday benefit bridge party on February 28th at the Grosse Pointe home of Mrs. Charles Beecher Warren, Regent for Michigan. The event, largely attended, realized \$300. toward Michigan's membership fund.

This committee was fortunate enough to be the beneficiary of a letter which General Pershing sent out in Michigan to inter-

est new members.

The committee has also been doing excellent work through Miss Augusta Fish in interesting libraries and museums to become subscribers for The Cathedral Age. Two stones for the North Porch in memory of Mary McLellan Hamilton, daughter of Mrs. William Pegram Hamilton, and Mary Aston Yerkes, have recently been presented by the Detroit committee.

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A unique procedure was followed at Pittsfield by the local group of the Western Massachusetts committee, whose chairman is Mrs. William Bullard of Lenox, with Mrs. Shaun Kelly of Richmond as co-chairman. The committee for Pittsfield, headed by Mrs. Philip Weston, had asked the Cathedral to provide small reservation eards to accompany invitations to their reception held on April 27th in the Pittsfield Museum where Senator Pepper was to speak on "Gothic Architecture as Exemplified by Washington Cathedral." It had been felt that if guests did not request reservations, there might be some difficulty in seating all who might wish to hear him. It was a very good thing, indeed, that these cards were used.

Mrs. Bullard reported that the auditorium was crowded and there was difficulty in seating those who came without reservations. "But they were all packed in," she said, "and a beautiful meeting it was, thanks to Mrs. Weston's committee and Mrs. Kelly's help." Exceptionally fine local publicity was arranged by Mrs. George

Edman.

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In a previous issue mention has been made of the Women's Committee activities which occurred in Washington on May 2nd and 3rd in connection with the annual meeting of the National Cathedral Association. Hence these need not be reported here, although bearing an important relationship to the year's activity.

Immediately after these meetings, Bishop Freeman journeyed on the 15th of May to St. Louis where he addressed a gathering arranged through the courtesy of his friend, the Reverend Hulbert A. Woolfall, rector of St. Peter's Church.

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A brilliant oceasion held in behalf of the Cathedral occurred on the night of May 17th in the private riding pavilion of Mr. and Mrs. Eli Lilly of Indianapolis where Bishop Freeman was the guest of honor. More than 500 people gathered in this unusual auditorium, the walls and ceiling of which had been draped completely with blue gauze to provide a colorful setting.

Among those assisting Mrs. Lilly were Mrs. Arthur Neel, Regent for Indiana, and Mrs. R. H. Sherwood, honorary chairman for Indianapolis. Bishop Freeman reports "one of the most delightful occasions" in his remembrance. Indianapolis people have always been good friends of Washington Cathedral and the Bishop of Washington is a welcome guest when he goes

there as its spokesman.

Another memorable occasion was the annual benefit bridge held in Wilmington at the spacious country home of Mrs. Irenee du Pont, Regent for Delaware. Many innovations were introduced by Mrs. du Pont and her committee, who devise attractive ways for selling articles for the benefit of their fund, including herb plants, jars of potpourri and stained glassware from the Cathedral. Flowers from the du Pont gardens and articles contributed by Wilmington merchants are offered at bright-colored booths and from gay wicker wheelbarrows.

"And we found that bags of cookies," writes the Regent, "sold very fast."

Mrs. du Pont reports that they had a competition for miniature gardens: "These were to measure from 19 by 17 to 18 by 14 inches. We had eighteen entries, all greatly admired, and we hope to make more of them at our party next year. A woman who is an architect and another who is a gardener won the first prizes."

Prior to the event the committee arranged publicity in the local papers which included pictures of flowers made in Mrs. du Pont's garden. "At least one person showed me the newspaper clipping that day which she had brought to guide her, "to the points of interest in the garden." I

felt very humble.

"We made many friends for the Cathedral. I myself found it necessary to stand by the large picture of the Cathedral in the hall and point out how far the building has progressed. There was a great deal of constant questioning. So far we have counted \$1,100 which we have made."

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Under the untiring leadership of Mrs. George Wharton Pepper, Regent for Pennsylvania, a large mailing of membership letters was sent out in Philadelphia and its environs over the signature of Mrs. Edward C. Page and a sponsoring committee which included Mrs. Richard Claytor, Mrs. Charles D. Dickey, Jr., Mrs. Randal Morgan, 3rd, Mrs. Fitz Eugene D. Newbold and Mrs. Wharton Sinkler. "The Pennsylvania committee," according to the letter, "takes much satisfaction in what has been done for Washington Cathedral. If we can live up to our record, Pennsylvania will retain its position as one of the most dependable states whose committees contribute annually to the maintenance of the Cathedral."

In several previous years, Pennsylvania

A FAVORABLE COMMENT ON THE CATHEDRAL LECTURE

Convent of the Sacred Heart, Albany, New York.

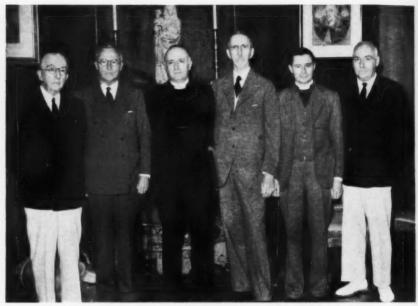
DEAR MR. LEWIS:

We are returning by Railway Express, prepaid, a set of sixty-six lantern slides of Washington Cathedral. The text was most interesting, and the hour spent viewing the slides was enjoyed by all. We appreciate your prompt attention to our request, and we thank you very much.

Sincerely yours,

(Signed) A. M. BARRY, Mother Superior.

September 6, 1939.



SIX CLERICAL AND LAY LEADERS WHO BELIEVE IN CATHEDRAL CAUSE (Left to right)—The Honorable Alanson B. Houghton, the Honorable William R. Castle, the Right Reverend Henry Knox Sherrill, D.D., Canon Anson Phelps Stokes, the Reverend Bradford H. Burnham, and Keith Merrill, Esq., who joined Mrs. Merrill in welcoming friends of Washington Cathedral to their home, "Avalon," at Pride's Crossing.

members had contributed more than those from any other state, thanks to Mrs. Pepper's zealous efforts. And in 1938 they were practically at "the top," their contributions totalling only under the amount contributed from Massachusetts, which was "highest."

The Pennsylvania committee might be called a "double header," since it has a second unit, one of the oldest of the Cathedral groups, in Pittsburgh, under the chairmanship of Mrs. John Woodwell, where activity is to be resumed in early 1940.

Another delightful occasion proved to be the Baltimore committee's multiple-benefit bridge party held in approximately twenty houses simultaneously on the afternoon of June 20th, under the leader-ship of Mrs. J. Hamilton Ober. The latter had just accepted her new appointment as the chairman for Baltimore, succeeding Mrs. Albert C. Bruce, who now becomes the Regent for Maryland.

Returns from the Baltimore party netted \$200 toward the Maryland fund.

Within the next few weeks the Baltimore committee will send its large annual membership mailing. They are making every effort to increase the total fund contributed by this neighboring state, from whence so many friends frequently attend services at the Cathedral.

Letters were prepared in June for the Oregon Regent, Mrs. William Horsfall of Marshfield, who is receiving memberships from her state.

In an unforgettable setting with golden sunlight, blue water and an even bluer sky, Mr. and Mrs. Keith Merrill of Washington entertained on July 19th at a reception tea at their summer home, "Avalon," overlooking the ocean at Pride's Crossing, Mass. The Honorable William R. Castle, former Under-Secretary of State and member of the Cathedral Chapter, and Canon Anson Phelps Stokes were the honored guests. They were introduced by the Bishop of Massachusetts, the Right Reverend Henry Knox Sherrill, D. D., and the invocation was pronounced by the Rev

erend Bradford H. Burnham, Rector of St. John's Church in Beverly Farms. More than 300 people who gathered in the great hall to hear the addresses and to see the Cathedral slides, afterwards had tea on the terraces.

Cathedral booklets were distributed by a junior committee who ushered under the captaincy of Miss Phyllis Forbes, daughter of the Massachusetts Regent, Mrs. Allan Forbes, assisted by Miss Rosemary Mer-

rill.

Among those attending the reception was the Honorable Alanson B. Houghton, former Ambassador to Great Britain and member of the Cathedral Chapter, who brought Dr. Stokes on his yacht from his summer home, "The Meadows," at South Dartmouth.

Mr. and Mrs. Merrill were assisted in receiving their guests by Mrs. Forbes and the Boston committee which included Mrs. Louis Curtis, Jr., Mrs. Samuel Eliot, Mrs. George Peabody Gardner, Jr., Mrs. Guido Perera, Miss Ellen Todd of Newburyport, Mrs. George E. Warren and Mrs. Rudolph

Weld.

Mrs. Merrill and her associates enjoyed the generous cooperation of the "North Shore Breeze," attractive publication issued under the editorship of J. Alexander Lodge, who devoted several columns in successive issues to descriptions of the Cathedral and other announcements. Prior to the occasion Mr. Lodge wrote, "All roads will lead on July 19th to Avalon, the Keith Merrill place at Pride's Cross-

ing."

Afterward one finds his columns stating that "if one had never been among the 250,000 persons annually visiting the Cathedral in Washington, he yet would have received a vivid impression of its usefulness and beauty if he had been present at the grand meeting on the afternoon of July 19th at Avalon when Mr. and Mrs. Keith Merrill were hosts. . . As one viewed the Cathedral pictures and became impressed with its mission and the work of the National Cathedral Association, the part taken by New Englanders in this undertaking seems to be an outstanding movement in which we should all take pride."

Guests included Cathedral friends from many cities who were summering on the North Shore, among them Mrs. Charles

Warren of Washington.

At Falmouth Foreside on the Maine coast near Portland a lecture and tea were held on September 9th when the Honorable George Wharton Pepper, Cathedral Chapter member from Pennsylvania, was speaker. Invitations were issued by Miss Violetta Berry, newly appointed Regent for Maine, through the courtesy of her parents, Mr. and Mrs. Harold Lee Berry, who opened their home, Casco Fort.

A telegram reports that "Mr. Pepper's talk was most inspiring." Further details will be reported in a later issue.

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All of the Women's Committees are surveying carefully their programs for the autumn and winter. Due to the Cathedral's great need for help in carrying on its work, committee members are trying in every way to secure as many new memberships and renewal of former memberships as possible. Some of the chairmen have been enlisting the interest of local church organizations and speaking on the Cathedral's work at their meetings. Mrs. Schuyler Black, local chairman at Syracuse, New York, journeyed to Fayette-ville on June 9th where representatives of other parishes had been invited to Trinity Church to hear her present the Cathedral story with colored slides. About fifty women attended. The rector, the Rever-end Dr. J. W. Woessner, having recently visited the Cathedral, laid the groundwork for much preliminary interest. A silver offering was received for the benefit of the National Cathedral Association.

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It is hoped that all members of the Association who have not renewed their memberships will do so before the end of 1939

To bring information about the Cathedral to friends new and old, meetings are to be held in October and November by the committees in Syracuse and Utica, where Mrs. William Adams Brown, National Honorary Chairman, and Dr. Stokes are to be the speakers.

Mrs. G. Maurice Congdon, Regent for Rhode Island, is planning with her committee to entertain in honor of Bishop Freeman and Mrs. Brown at Providence

on November 21st.



CATHEDRAL CHRONICLES

Recent Progress Reports from Temples at Home and Abroad

In the presence of Roland L. Taylor of Philadelphia who, with the late Mrs. Taylor, gave the Children's Chapel in Washington Cathedral as a memorial to their infant son, this exquisite corner of the Cathedral fabric was dedicated with an appropriate service on September 15th. An article describing the dedication and outlining plans for wider use of the Children's Chapel in the life of the Cathedral will appear in a forthcoming issue of this magazine.

The enthronement of the Right Reverend Geoffrey Francis Fisher, D.D., the Bishop-Designate of London, is scheduled to take place in St. Paul's Cathedral on November 3rd at 10 A.M. According to ancient custom, the service will include a celebration of the Holy Communion.

Mrs. Brent S. Drane, who is in charge of the Cottage Herb Garden on Mount Saint Alban, reports the following international transactions, all handled within a few days: an air mail inquiry from Hawaii for quotations on mixed herbs; shipment of ten jars of

dried herbs to Tokyo, Japan; and a request from Johannesburg, South Africa, for the Herb Shop catalogue and literature on the Bishop's Garden—not to mention another piece of correspondence that went to South America.

As an example of the missionary enterprise among those who have been evangelised recently through the Anglican Communion, the following citation appears in "Partners," seventh and culminating volume prepared by the Missionary Council of the Church Assembly:

"The building of the permanent Cathedral of reinforced concrete at Dogura by Papuan Christians, as a thank-offering for the Mission and the blessings of the Gospel, by their own voluntary contributions and by their own voluntary labour . . . Papuans come from every district in relays, and work for three months on the Cathedral without wages, receiving only their food and smokes. They work under the direction of the European missionary in charge, who acts as architect, builder and clerk of the works. The Cathedral is nearing completion, and should be consecrated at the end of 1939."

WORDS OF APPRECIATION

The Editor has received, with deep appreciation, an interesting poem about Washington Cathedral entitled "A Mighty Cathedral is Lifting Its Head." While space limitations prevent publication of the verse, grateful acknowledgment is made to Miss Ruth MacDonald of 442 McCrea Avenue, Donora, Pennsylvania, for her kind thought of THE CATHEDRAL AGE.

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Geoffrey Harmsworth recently loaned pictures from his collection to form the nucleus of an exhibition of studies of Lincoln Cathedral by noted artists including Turner and Peter de Wint, which was held in the Usher Art Gallery in Lincoln, with the cooperation of the "Friends of Lincoln Cathedral."

Joseph G. Reynolds, Jr., of 296 Payson Road, Belmont, Massachusetts, who designed the "Daniel" and "Florence Nightingale" windows in Washington Cathedral, has compiled an interesting lecture on "Stained Glass and Cathedrals" illustrated by color motion pictures and hand-colored slides.

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Under the title "Washington's Ideal: A Church for All People," a good article on the Cathedral in the Nation's Capital with five illustrations appeared in the August issue of The Spirit of Missions which has taken on new editorial vitality under the direction of Joseph E. Boyle. The article opens with these words: "George Washington, Churchman, the 150th anniversary of whose inauguration as first President the nation is celebrating this year, planted the seed which has taken firm root in the hills overlooking the Nation's Capital and is known throughout the world as Washington Cathedral."

The illustrations include a photograph of the Bishop of Washington, two pictures of the exterior of the Cathedral and two photographic studies of the interior, one showing the carved screen at the entrance to the Great

Choir.

The Spirit of Missions may be obtained at \$1.00 a year, or 10 cents a copy, from the Church Missions House, 281 Fourth Avenue, New York City.

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St. Ambrose and St. Augustine are represented by two windows recently installed in Trinity Cathedral, Trenton, N. J. Both windows are of lancet design in well matched colors clearly depicting the vestments worn by both saints.

Designed and installed by Valentine d'Ogries of New Hope, Pennsylvania, they illuminate the North Transept of the Cathedral Crypt. This Transept became a chapel last year dedicated to the memory of Hamilton Schuyler, a Canon of the Cathedral and former rector of Trinity Church. Mrs. Ferdinand W. Roebling, Jr., President of the Guild of Cathedral Builders of New Jersey and a member of the Cathedral parish, made a generous gift for the windows.

Dedication services will be held on All Saints' Day, November 1, with the Very Reverend Frederic M. Adams, Dean of Trinity Cathedral, officiating.

Dr. Carl W. Ackerman, Dean of the Graduate School of Journalism at Columbia University and member of Washington Cathedral Council, Joseph E. Boyle, editor of The Spirit of Missions, and the Reverend Howard Harper of Waycross, Georgia, Chairman of the Association of Church Publications. were the leaders of a conference for editors of Diocesan publications held at the College of Preachers from September 12th to 14th. Among the subjects covered were the need for vigorous promotional activities to make such publications effective in furthering the Church's mission, helpful suggestions on layout and art work, and building a public relations program that will enlist the cooperation of all the clergy and lay leaders.

Those who attended included: the Reverend Theodore P. Devlin of Union, S. C., editor of Piedmont Churchman; William O. French, business manager of The Harrisburg Churchman; the Reverend J. Lewis Gibbs, D.D., Staunton, Va., managing editor and business

"Whatever temple science may build, there will always need to be hard by a Gothic temple for wounded souls."

Quotation from FREIDRICH PAULSEN, greatly respected German philosopher of pre-World War times.

manager of Southwestern Episcopalian: the Reverend George R. Madson. Paris, Ky., business manager of Diocesan News; J. J. Saunders of Louisville, Ky., editor and business manager of The Bishop's Letter; the Reverend Albert C. Muller, West Point, Va., representing Virginia Churchman; the Reverend John M. Nelson, Indianapolis, Ind., representing Indianapolis Churchman; the Reverend J. Harding Hughes, Concord, N. C., representing The North Carolina Churchman; the Reverend John G. Shirley, Elkins, W. Va., representing Church News; the Venerable R. G. Gribbon, Trenton, N. J., editor and business manager of The Diocese of New Jersey; Robert V. Ackerman, editor of St. Andrew's Cross: the Reverend Clyde Brown, editor of Washington Diocese; and the editor of THE CA-THEDRAL AGE.

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Canon Albert Hawley Lucas, Headmaster of St. Albans School, reviews the years from 1929 to 1939 in his annual letter to parents and other friends of the School.

"During this decade, St. Albans has



CHRISTIAN LOYALTY IN TIME OF WAR

The Archbishop of York writes in the York Diocesan Leaflet:—

"Let us be resolute that through all the tension, in the stress of war, that our Christian loyalty shall come before all else; that while we try to steady the nerves and uphold the purpose of our nation, we shall maintain our fellowship in prayer and worship with our fellow-Christians in all lands; that we shall resist any tendency in ourselves or around us to give way to hatred of those whom political developments have for the moment made our opponents or enemies; and that we do all in our power to keep alive in our hearts the spirit of love and forgiveness.
"We must take our part with our

"We must take our part with our fellow-citizens in upholding justice—and be ready also to meet just claims made upon us; but we must also as Churchmen uphold the spirit of the Gospel as the one hope of the world."

sent 416 candidates before the College Entrance Examination Board," writes Canon Lucas, "and among these candidates 1,419 examinations have been taken, of which exactly 89% have been passed. One hundred and forty candidates have scored 90% or better, on one or more examinations.

"A large majority of the students have been prepared for college by years of Lower School training before entering the Third Form, and less than ten graduates have failed to make the colleges of their choice in the past ten years. Approximately 200 have entered thirty-six colleges, universities, and the Service Academies throughout the land. No school for boys south of Philadelphia, with one exception, has as enviable a reputation on standard college entrance examinations.

"Our extra curricular activity during the past decade has been recognized locally and nationally. The athletic teams have won more than 50% of all interscholastic contests, and the St. Albans News is generally considered to be one of the seven best schoolboy newspapers in the United States. The

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DEAN POWELL AND SAINT ALBANS SCHOOL

Last spring Dean Powell declined the bishopric of the Diocese of Louisiana. But the Diocese would not take no for an answer, and this fall, by a unanimous vote, the call was repeated. After long and careful consideration, the Dean has finally announced his decision to remain at his present post.

Dean Powell has already made his impression at Saint Albans in the short time he has been connected with the Cathedral. Anyone who has heard him on the several occasions when he has addressed the boys, realizes what a pleasant stimulus it is to know a man so sincerely genial, so utterly enthusiastic as he. The Dean has obviously enjoyed his visits to the School, and now that the opportunity to know him better is assured, Saint Albans can hope that he will become a more and more frequent visitor throughout the year. In a small, sequestered group such as comprises a school nothing is more refreshing than the introduction of some outside influence; and when this influence radiates from a personality like Dean Powell's, the school that benefits from it is very fortunate.

(Editorial in "The St. Alban's News" for October 19, 1939.)

Albanian is also held in high esteem among student annuals for originality in production and beauty of design.

"The Frank B. Kellogg Memorial for the study of public affairs is unique in the field of secondary education."

Interesting new facts are disclosed in an article on the "Restoration of the Norman Cloister" by W. A. Forsyth, F.R.I.B.A., in the fourth annual report of the "Friends of Rochester Cathedral," published earlier this year (priced at six pence).

The form of the completed Cloister is now revealed — unique because the Cloisters at Rochester lie to the south of the Choir instead of to the south of the Nave.

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Appointments to the faculty and additions to the physical plant for Beauvoir, the National Cathedral Elementary School, newest independent educational institution on Mount Saint Alban, were announced recently by Mrs. Elizabeth Glascock Taylor, the Principal.

The National Cathedral School for Girls and St. Albans, the National Cathedral School for Boys, have been extended downward to include the fourth grade. Embracing all groups from nursery school through third grade, Beauvoir has been established as a separate unit under the Cathedral trustees.

A new building has been provided for the nursery school group on the Beauvoir campus with generous playgrounds isolated from other classes. Plans for these renovations were approved by Waldron Faulkner, local architect, who is a member of the Council for Washington Cathedral. Special care has been given to light, ventilation and other facilities to promote health of the small children.

In the main Beauvoir building, improvements include a new lighting system, increased space for the kindergarten and the third grade, and entirely new quarters for the arts and crafts rooms. Restrooms with pine-panelled walls have been provided on the third

PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL

LORD JESUS CHRIST, who hast taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

Cathedral Remembrances

GIFT ENROLLMENT in the Aational Cathedral Association may be made at any offering the donor selects; beginning at \$2 annually membership includes a year's subscription to The Cathedral Age illustrated quarterly. This gracious gift brings remembrance to the giver with every copy of the magazine. Please write to Executive Secretary, Aational Cathedral Association, Mount Saint Alban, D. C.



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MISCELLANEOUS GIFTS

for sale through the Curator's office include the stained glass creations shown at the left (\$2 to \$5.50); plaques (50c to \$2.50), in relief, of Washington Cathedral and other subjects; fine etchings of the Cathedral; crosses of many lands; and religious books. Write for price list. Curator's Office, Washington Cathedral, Mount Saint Alban, D. C.



CHRISTMAS CARDS embodying the true spirit of the Christmas Festival are published exclusively for Washington Cathedral—12 assorted cards in color illustrated from classic art—in gift box, postpaid for a minimum offering of \$1, or sent on approval. See page 32 in this issue for one of Cathedral subjects in current series. Cards can be engraved or imprinted and selections obtained in quantities—place orders now for 1939 series to be ready in October. Address, Christmas Card Department, National Cathedral Association, Mount Saint Alban, D. C.

LIVING HERB PLANTS including basil, lavender, rosemary, and thyme; and the dried herbs for flavoring and for fragrance; delightful for soups, salads, sauces, etc., as well as pot pourri in glass jars. For list with prices and complete information, please write to the Cottage Herb Garden, Washington Cathedral, Mount Saint Alban, D. C.

Income from oferings for these gifts is used to further the Christian missionary, educational, and charitable work of Washington Cathedral.

floor for the second and third grades, also available as play rooms on rainy

days.

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Writing under the heading "The War and The Cathedral" the editor of the Liverpool Cathedral "Quarterly Bulletin" for September says: "For the second time during the building of the Cathedral, England finds itself engaged in a struggle of such magnitude as to demand the concentration of all its resources of man power and material if victory is to be achieved.

STAINED GLASS+++ + AND CATHEDRALS

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NEW BISHOP OF LONDON

With the ancient ceremonial the Right Reverend Geoffrey Francis Fisher, Bishop of Chester, was on Friday of last week elected Bishop of London.

After Holy Communion the Dean and Chapter proceeded to the south aisle of the Cathedral where the ceremony took place. A certificate to the King informing His Majesty of the resignation of Dr. Winnington-Ingram whereby the Cathedral church had become "destitute of a Bishop and pastor, and humbly beseeching leave to elect a successor" was read by the Chapter clerk, H. T. A. Dashwood.

(From "The Church of England Newspaper," September 29, 1939.)

"The policy of the Committee can be stated quite shortly—it is to go steadily ahead as far as human and material resources permit, but of course no attempt will be made to claim that work on the Cathedral is in any sense a reserved occupation. Any hope of completing the work by next summer must, in the changed circumstances, be finally abandoned. In any case a great inaugural service, or rather series of services, such as had been planned would be unthinkable in war time and whatever progress is achieved with the actual building must be postponed until peace is once more restored to a troubled world.

"The heavier the toll that war takes of the treasures of the past the greater the need that this generation should call new beauty into being to redress the loss. While the Committee cannot with propriety during the war issue any general appeal for funds, they hope that now, as was the case twenty-five years ago, they may continue to receive memorial gifts and a steady flow of donations and bequests."

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Through the cooperation of Miss Margaret M. Bogenrief, for many years a member of the faculty at the National Cathedral School, and the Reverend F. Nelsen Schlegel, the illustrated lecture on "The History and Purpose of Washington Cathedral" was deliv-

ered in Mifflinburg, Pennsylvania, a few weeks ago. Miss Bogenrief, who was the lecturer, writes: "A number of people spoke afterward of the clearness of outline and beauty of coloring of the slides. It was like a visit to the beloved place for me."

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With the National Cathedral School beginning its fourth decade on September 29th, Miss Mabel B. Turner, the Principal, announced that plans are under way for the return of many alumnae to celebrate the 40th birthday of the school at commencement time next June.

The main building on the corner of Woodley Road and Wisconsin Avenue, made possible through a generous gift from Mrs. Phoebe A. Hearst of California and Washington, was the first structure to be erected on Mount Saint Alban following the granting of the charter by Congress to the Protestant Episcopal Cathedral Foundation.

Students from the National Cathedral School are being admitted this autumn to the freshman classes of Bryn Mawr, Connecticut, Randolph-Macon, Radcliffe, Sweet Briar, Smith, Vassar and Wellesley colleges.

Miss Turner announces with regret that serious illness in her family prevented Miss Jane Templeton from returning to duty at the school this year. In her temporary absence, Mrs. Theodore O. Wedel is associated with the Middle School. Nationally known as Miss Cynthia Clark, head of the Young People's Department for Religious Education of the National Council of the Protestant Episcopal Church, Mrs. Wedel is a graduate of Northwestern University and also has her M.A. degree from that institution. She has had unusual experience in teaching young people and takes up this new work with enthusiasm.

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Correspondence has been initiated with the Bishop of Southern Rhodesia to request an illustrated article for The

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Polk Bldg.— Detroit, Mich. Branches in Principal Cities World's Largest City Directory Publishers Musling List Compilers. Business Statistics. Producers of Direct Mail Advertising. CATHEDRAL AGE on the consecration of the Cathedral Church of St. Mary and All Saints which was held in Salisbury

on September 25, 1938.

"It is true that wars may come and that churches may be destroyed," says the supplement to the "Southern Rhodesia Church Magazine." "but the permanence of our Cathedral does not lie in the strength of its rugged granite walls, but in the strength of that Eternal Rock on which it is founded and that Rock is Christ. From a superficial point of view it might seem almost ridiculous for us to concern ourselves with this consecration when it may be that the whole of our world is on the verge of catastrophe. But as God sees things it may well be that the solemn words and acts of Sunday (the consecration service) are eternally significant.

Toledo Cathedral, 700-year-old storehouse of treasures in Spain, was threatened last summer by fire in the military pharmacy located in the adjoining Archepiscopal Palace. Firemen assisted by scores of citizens from Madrid and Toledo managed to control the fire and avert the danger.

At the request of the Archbishop of Canterbury, the Society for the Promotion of Christian Knowledge in England has published a pamphlet, priced at one penny, entitled "Spiritual Ministration of the Wounded and Dying as a Result of Hostile Air Raids." It is suggested that the clergy should receive a course of instruction in antigas, first-aid, and in the effect of high explosive and incendiary bombs.

The Bishop of Fulham, Anglican Bishop for North and Central Europe, announces that arrangements have been made to carry on the services at the English Church in Berlin during the war.

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127	Services	Cost	between	\$601	and	\$900
34	Services	Cost	more than			\$900

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